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THE QUARTERLY

JOURNAL OF PROPHECY.

" NOT THE WISDOM OF THIS WORLD."—1 COR. II. 6.

SCIANT IGITUR, QUI PROPHETAS NON INTELLIGUNT, NEC SCIRE DESIDERANT,
ASSERENTES SE TANTUM EVANGELIO ESSE CONTENTOS,
CHRISTI NESCIRE MYSTERIUM.

JEROME IN EP. AD EPH.

VOL. XXIII.

LONDON:
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1871.

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THE QUARTERLY

JOURNAL OF PROPHECY.

JANUARY 1871.

Art. I.—EPHESUS AND ITS DECLENSION.

Rev. ii. 4.

There are words which smite like a hammer, or rend like a thunderbolt;—words of mere power and terror; words like those which broke forth in fire from Sinai. Such are not these. There are words which drop as the rain and distil as the dew; words which pierce, yet soften; which rouse, yet soothe; which wound, yet bind up; which combine the biting north wind and the healing south. Such are these. They are not the earthquake, nor the fire, nor the whirlwind, but the still small voice; more resistless than all these together, mingling the rebuke and the consolation, the severity and the love, the father's rod and the mother's tears.

There are words which lead you away from the speaker, and absorb you in themselves. These are not such. There are others which carry you wholly past themselves to the speaker. Neither are these such. There are yet other words which divide you between themselves and the speaker, or rather which so engross your whole man with *both*, that you feel yourself passing continually from the one to the other, as if the eye could not be satisfied with seeing, nor the ear with hearing. Such are these. You have both the picture and the artist, the poem and the poet, so interwoven, that each recalls the other; nay, each is seen and heard in the other. No sooner do we hear these words of the Son of God,—so searching, so alarming,—than we are carried up to Him who uttered them, and

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our souls are absorbed in the mingled majesty and grace of the only-begotten of the Father; and while they send us down into the depths, to learn one of the most humbling lessons that was ever taught concerning the weakness, the fickleness, the faithlessness of a Christian man's heart, they carry us upward irresistibly, far above all heavens, to gaze upon the surpassing glory, and meditate on the matchless love, of Him who died for us and who rose again.

The words are those of complaint;—some would call it fault-finding;—and as such, might have repelled us from the Complainer; but, such is the nature and tone of the complaint, that we feel attracted, not repelled; humbled, but not hurt nor affronted; made to blush, and yet not chilled nor estranged, nay rather drawn more closely to a friend so affectionate and faithful. The reproof is keen, yet it casts no shadow on the grace of the reprover. Rather does it magnify that grace into sevenfold brightness by embodying in the expostulation an utterance of the most generous, the most profound, yet, as we may call it, the most sorrowful affection that the world has ever seen. Next in tenderness to the tears shed over Jerusalem by the Son of God in the days of His flesh, is this outflow of disappointed love, over the estrangement of Ephesus, given vent to upon His throne above. It is not weeping. No; that cannot be now, when from His face all tears have been for ever wiped away. But it is akin to this; it is the nearest thing to it that we can imagine; it is that which *would have been tears* anywhere else than in this heaven of heavens.

But the preface to the complaint claims special notice; for that complaint does not stand alone; it is a gem set in fine gold; and the verses which introduce it are as marvellous as itself. And what strikes us most in it is the minute enumeration of services performed by this church, as if the speaker were most unwilling to come to the matter of complaint, to touch the painful point; being desirous of recounting all the good deeds and faithful services of the Church, ere He speak the word of censure. "I know thy works, and thy labour, and thy patience, and how thou canst not bear them that are evil, and thou hast tried them which say they are apostles and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted." What an introduction to the "nevertheless, I have somewhat against thee, because thou hast left thy first love!" How fitted to disarm all risings of anger; to anticipate and smooth down the offence-taking that might have been stirred; to make Ephesus feel that He who was complaining was complaining in

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love; not exaggerating the evil, but much more disposed to dwell upon the good; that He was no austere man, no hard master, no censorious fault-finder, but loving, and generous, possessed to the uttermost of that "charity which suffereth long and is kind; which seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things, and never faileth."

But it is not the mere recital of His servant's good deeds that so strikes us; it is His manifest appreciation of these, His delight in them, His grateful sense of the service rendered. Faults there would be in these labours, but He sees none; imperfections in the endurances of trial, but He makes mention of none. He speaks as one full of gratitude for favours conferred. He weighs the works and finds them not wanting. He names His servant's name, and is not ashamed to confess him. He points not merely to the cup of cold water, but to the toil and the testimony, and the faithful discipline; commending them, rejoicing in them, thanking His servant for them. And not till He has done all this, and shown how well He remembers and appreciates each act of happy service, does He come in with the complaint, "Nevertheless, I have somewhat against thee, because thou hast left thy first love." What tenderness, what delicacy, what nobleness of love, what divine courtesy is here! What an honour is put upon our poor doings and endurings for Him, when they are thus so gratefully recounted and so generously commended by the Son of God! What an importance, what a dignity, what a value is thus affixed to every act, even of the simplest, commonest service for Him!

But our text goes beyond all this. It teaches us His desire for our love, and His disappointment at losing it, or any part of it. It is not so much our labour as our love that He asks; and with nothing less than love can He be satisfied. As God He *claims* it; as man He *desires* it; as the God-man He presents to us this mingled claim and longing for love, as that without which He is robbed of His desire and His due. He has not left His true humanity behind Him here in the tomb. He has carried up into heaven His human heart with its yearning affections and cravings for love. Neither the Godhead to which that humanity is united, nor His high throne at the Father's right hand, has, in the least, altered that humanity, or made it less susceptible of love and fellowship. And it is this unchanged and unchangeable manhood that is giving vent to itself in the tender expostulation of our text—"Thou hast left thy first love."

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It is the language of wounded friendship, complaining of undeserved estrangement. It is the utterance of unrequited love, mourning over the loss of an affection which was better than life. He wants not merely to love, but to be loved. He seemed to have found this at Ephesus,—that noble Church for which the apostle prayed, that it might be rooted and grounded in love, and might know the love that passeth knowledge. But the kindness of their youth, the love of their espousals, had passed away. The star grew dim, the flower faded, warm love had cooled, and the Ephesus of this second generation was not the Ephesus of the first. Over this lost first love He mourns, as the gem which of all others He had prized the most; and the voice which we hear sounds like that of Rachel in Ramah, weeping for her children, and refusing to be comforted because they are not.

It is not of slothful service, or waning zeal, or failing liberality, or slackening warfare, that He complains. His remonstrance rather assumes the existence of much Christian fruitfulness; and even though there had been some failure in labour or endurance, that might have been more easily remedied; nor were these such a necessity to Him who filleth all in all. But it is over lost love that He laments; lost love, for which there can be no compensation and no substitute, even to Him; lost love, which cuts so keenly even into the callous heart of man, and leaves such life-long blanks even in common and inferior souls.

Yet it is not love altogether lost, nor love turned into hatred. The failure has not got so far as this, nor descended to such a depth. It is of ebbing love He speaks, not love dried up wholly; it is love that has lost the freshness and the edge of other days; love that has sunk below the temperature at which it once stood. This is the substance of the complaint, the burden of the disappointment—the loss of *half* a heart! So that it would almost seem as if the total drying up would have been more endurable than this ebbing; as if the entire withholding would have been less painful than the stinted giving; as if complete and downright cessation would have been, as in the case of Laodicea, so in that of Ephesus, less hateful than this diminution, this declining to a lower range of feeling, this grudging gift of a divided heart where once there was love entire.

Strange that the risen Christ, the ascended King, should feel so much the loss of a creature-love; that He should be, as one may say, so dependent on our affection; that He should treat this failure, not so much as an affront or a crime, but as a

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wound and a blank; that He should be touched with the alienation of half a heart, and speak of it as a bereavement and a sorrow! Oh what must be His estimate of love; what must be the value of our own love to Him; and what is the honour put on us by a condescension so amazing as this!

A complaint like this, coming from any quarter, is deeply touching. The wife has ceased to love the husband; the husband has ceased to love the wife; the brother has ceased to love the brother or the sister; the friend has ceased to love the friend;—these are complaints which we recognise as real among ourselves, seeing we are so dependent for happiness upon each other's love. But that a complaint like this should come down from heaven; from Him who has the Father's love and all the love of angels; from Him to whom they sing, in their everlasting songs, "blessing and honour and glory and power;" to whom they ascribe "riches and wisdom and strength,"—is far more profoundly affecting, and appeals to every noble and tender feeling of our nature, with irresistible potency. What true-hearted man but must be humbled and melted down beneath it? Why should He love so much, and I so little? Why should He love so truly, so constantly, so warmly, and I return Him nothing but fickleness and insincerity and coldness? Why should *He* be so concerned about my love, and I so careless about *His?* Is *my* love so precious, and *His* so worthless? Where but in His own infinitely loving and lovable nature can I find a reason for a difference so strange? How marvellous and how affecting to hear Him mourn over the changed affection of one of the least of His saints on earth; and to hear Him say, "I have somewhat against thee, because thou hast left thy first love"! What should move Him to desire my love, and to grieve, when it is withheld, or when given for a time and then withdrawn? Has He not love enough in heaven? That *one* pulse in the universe should beat more feebly, what should that be to the infinite Heart above? She who rules that empire on which the sun never sets, needs not to trouble herself though one worthless subject should forswear allegiance. The ocean does not miss the exhaled drop, nor the forest the faded leaf, nor the sun one wandering ray. Why, then, should He, who is King of kings and Lord of lords, care so much about the waning love of Ephesus, the loss of the one half of a human heart? Yes; why should He? Why? but because He is love; and because His thoughts are not our thoughts, nor His ways our ways. He who could utter a complaint like this, and utter it with such manifest sincerity and earnestness, yet with such gentle-

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ness and delicacy of tone and word, must be One of whom we cannot know too much. "I have somewhat against thee, because thou hast left thy first love," are words which embody as precious a revelation of the mind of the ascended Christ, as the more explicit announcement, "Unto Him that loved us, and washed us from our sins in His own blood." And do they not wonderfully teach us the deep meaning of the old words of the Song of Songs, "Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death, jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it would be utterly contemned" (Cant. viii. 6).

It was as one who knew both his own heart and the heart of Him who was claiming it, that old John Berridge wrote these memorable words:—"O heart, heart, what art thou? A mass of fooleries and absurdities! The vainest, foolishest, craftiest, wickedest thing in nature! And yet the Lord Jesus asks me for this heart, woos me for it, died to win it. O wonderful love! Adorable condescension!

'Oh, take it, Lord, and let it be
For ever closed to all but Thee!'"

But let us follow out a little further this divine rebuke, this touching remonstrance.

"Thou hast left thy first love." And for what reason? Did the coldness begin on my side or on thine? Have I been to thee a wilderness or a land of darkness? What iniquity or unkindness have you found in me to justify your change? Canst thou point to one word or deed of mine as an excuse for the withdrawal of thy heart? Have I become less lovable, less loving?

"Thou hast left thy first love"! And what or whom hast thou substituted? Has thy power of loving ceased, and thy heart contracted? Or is there some second love that has usurped the place of the first? Is it the world that has thus come in? Is it pleasure? Is it literature or science? Is it business? Is it the creature in some of its various forms, and with the seductive glitter of its many-sided beauty? What, oh what, is the equivalent for a lost first love? And is there in this new, this second love, a satisfying substitute, a sufficient compensation to thy soul for a loss so infinite? To one who has looked upon Jerusalem, what is there in Egypt or Babylon, in Rome or in Athens to admire? To one who has got a glimpse

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of the heavenly Jerusalem, what is there in all the splendour of earth to attract or satisfy? He whose eyes have seen the King in His beauty (if ever he lower his love to any meaner object), must bear about with him an aching heart, an uneasy, dissatisfied eye.

"Thou hast left thy first love"! And what hast thou gained by the leaving? What has this strange turn of capricious affection done for you? Has it made you a happier, holier, truer, stronger, more noble, more earnest man? Has it disarmed the world's enmity, has it conciliated the devil, has it nerved you for the battle with principalities and powers of hell? Has this scattering, over a hundred objects, of affections that were lately centred upon One brought with it enlargement and liberty, an increase of joy and peace? Ah, ask your hearts, what has been your gain? A few indulgencies which once you did not dare to venture on. A few gay smiles of worldly companionship. A few pleasures for which, till your first love had gone, you had no relish. A more unrestrained enjoyment of the things which perish with the using; a keener appetite for trifles and frivolities, for foolish talking and jesting; a contentment with forms and names and words and creeds and doctrines; a wider sympathy with fashion and vanity; less decision and more compromise; weaker recoil from the lusts of the flesh and the lusts of the eye and the pride of life; growing desire for reunion with a present evil world in its amusements and tastes, its revellings and banquetings, its self-pleasings, its flesh-pleasings, its love of show and costly attire. These are some of the things for which thou hast exchanged thy first love! For these thou hast sold thy Lord! Judge for yourselves if the bargain has been a good one; if the thirty pieces of the world's silver by which thine eye has been attracted and thy heart won will prove an equivalent for a lost first love. One day or other it will cost you dear. Sooner or later you will repent of your bargain and bewail your folly. Remember, that "no man having drunk old wine straightway desireth new; for, he saith, the old is better."

Thou hast not indeed renounced Christ; but thou hast come down from thy noble elevation. Thou hast not perhaps ceased to love Him, but thou lovest Him *less;* and other objects have now a place side by side with Him who once filled up thy heart so as to leave no room for a rival affection. Thou mayest possess many things (as thy gracious Master kindly allows), but thou hast failed in love. Thou hast a name among the Churches; thou hast intelligence, wisdom, wealth, honour, position, influence, political and social standing, but thou hast

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left thy first love! Nay, thou hast zeal, hatred of error, patience, courage, perseverance in well-doing; but thou hast left thy first love! Insignificant as a descent like this may be in the eyes of men, it is great indeed in the estimation of Him who prizes *love* above all gifts and offerings; above all gold and frankincense and myrrh; for is it not written, "Now abideth faith, hope, *love*, these three; but the greatest of these is *love*." What, then? Though "thou couldst speak with the tongues of men and of angels, and hast not *love*, thou art become sounding brass and a tinkling cymbal."

And who art thou who thinkest it a light thing to give but half a heart to Him who asks the whole, to Him who loved thee and gave Himself for thee? Who art thou that claimest the liberty of giving or withholding affection at thy pleasure? Dost thou not call to mind the twice-repeated question of Thy risen Lord, "Lovest thou me?" And what wilt thou answer Him when He comes again in His glory? O heartless Ephesian! Is thy Lord's love nothing to thee? Is His gracious jealousy, His longing for thy love, His grateful remembrance of all thy poor services, His entreaty that thou shouldst repent and do thy first works, His promise "to him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God,"—are all these light things in thine eyes? And if all these are trifles, is a warning like this a trifle, "Remember whence thou art fallen, and repent, and do thy first works. Or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent"? and is it a trifle to be told, from lips that cannot lie, "If any man love not the Lord Jesus Christ, let him be anathema maranatha"?

O heartless Ephesian! retrace thy steps at once. Thou didst run well; who has hindered thee? Begin once more at the beginning. Go back to the fountainhead of love; I mean thy Lord's love to thee the sinner; there re-fill thy empty vessel. Go back to the blessed Sun, whose light is still as free and brilliant; there rekindle thy dying love; there warm thy cold heart, and learn to love again as thou didst love at first. So shall the love of Christ constrain thee; thou shalt love Him who first loved thee; thou shalt feel the quickening power of the living One; thou wilt rise up again to thy lost temperature, by knowing the love which passeth knowledge, and finding that in spite of all thy fickleness and faithlessness, that love is still the same.

We bring to you the glad tidings of that great love of Christ which was preached at first to Ephesus, and by means of which

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her first love was kindled,—the love, not of the Son only, but of Father, Son, and Holy Ghost,—the free and infinite love of Godhead. It is this that is the true remedy for a lost first love. Go to that love again, and learn it in all its fulness and exceeding riches; learn that God, who is rich in mercy, for His great love wherewith He hath loved us, even when we were dead in sins, hath quickened us together with Christ; learn anew the length and breadth, the depth and height, of this love; know the love that passeth knowledge, that you may be filled with all the fulness of God.

ART. II.—THE SECOND EPISTLE OF PETER.

(*Continued from p.* 371 *of last No.*)

In chapter II., the apostle acquaints his readers of false teachers, and their fearful punishment, fore-shadowed by examples of God's righteous judgments adduced from the Old Testament.

In the first epistle, St Peter foretold (chap. iv. 17) a judgment as impending on the Church of God, by saying, "For the time is come that judgment must begin at the house of God." Here, he specifies more definitely from what quarter it was to be expected. False teachers of various kinds would arise, "who would bring in damnable heresies among them, even denying the Lord that bought them." As there were Antichrists in the days of the apostles, though the last great Antichrist was then yet far off; so there were false prophets already there, while the culminating head of all false prophets, "the false prophet" (Rev. xiii. 11), was yet future.

The mystery of iniquity, and "the mystery of godliness," are developed side by side, and in the end will come in conflict with each other; which conflict will be decided at Christ's second coming. In ver. 1, the apostle tells us, "But there were false prophets also among the people (Deut. xiii.; Jer. xxviii; xxix. 8, 9, &c.), even as *there shall be* false teachers among you" (Matt. xxiv. 5, 11, 24). These false teachers, which abound in our days, by their damnable heresies, aim at nothing less than the denying of our Lord and Saviour Jesus Christ. (Jude ver. 4; comp. 1 Tim. iv. 1.) Hence the necessity of attending to this prediction of the apostle Peter. The expression "even denying the Lord that bought them," is very remarkable. Evidently the apostle wishes to show thereby the all-sufficiency

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of Christ's atonement; and likewise the reason why *swift* destruction will overtake these hardened sinners. "Bring upon themselves swift destruction," implies their *wilful* rejection of the truth after they had been instructed in it. Such a state amounts to what St Paul declares (2 Thess. ii. 10, 12), "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Ver. 2.—"Many" alas! as we witness in our days, "shall follow their pernicious, or lascivious (as some MSS. read), ways." This is a truly mournful truth, and "by reason of whom the way of truth shall be evil spoken of." The mass of professors of religion rarely distinguish between true Christians and mere dissemblers, but they lay all the blame upon Christians, which insincere members only deserve. This conduct from the world believers must expect.

Ver. 3.—This passage contains a solemn warning to all believers. These characters will employ all possible deceit to mislead and ruin the souls of the unwary. They are greedy after souls, as they will be after money or property of any kind. This is wonderfully exemplified by the priests, monks, and nuns of the Popish Church, and confraternities, particularly by the Jesuits. But the apostle Peter, whose successor the Pope pretends to be, acquaints us likewise with the fearful judgment which at last will overtake these wicked characters. It will come upon them unawares.

Ver. 4, 9.—The condemnation of these deceivers is now exemplified by the apostle by several instances of God's judgments in the days of old. God has always taken care of His own, against their enemies and persecutors, though He defer His help sometimes. His design therefore is twofold; as it regards themselves, they are thus to be more and more weaned from the world, and rendered meet for heaven; and as it regards Himself, He is glorified by the patient endurance of His children under heavy trials.

Ver. 4.—Here we see clearly that the fallen angels were created holy and good (Jude ver. 6). How they sinned we are not told. Jude, however, tells us, that "they kept not their first estate, or principality." This would imply that they aspired to a higher rank than God assigned them originally; and thus they showed pride, which was sinful, and caused their fall. They are consequently shut up in darkness, being "tartarised," or condemned into the lowest hell (comp. Luke viii. 31). The

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apostle therefore infers that, if God inflicted such a punishment on the angels that sinned, will He not equally punish these proud, daring sinners?

Ver. 5.—Noah showed the antediluvians, not only by his building the ark at God's command, the certainty of God's judgment, but likewise by his preaching. He would point out to them how they might escape their inevitable destruction, and to secure the favour of the Almighty; but, alas! they turned a deaf ear to all he could do or say, and did not repent. (See Gen. vi. 5–7 and 11–13.) It is, alas! *now, as then*, that the unbelieving masses pay no attention to God's monitions, however marked.

Vers. 6-8.—The destruction of the cities of Sodom and Gomorrah is a lasting memorial of God's righteous judgment against daring sinners, who will attend to no warning. For the inhabitants of these once flourishing cities were not left without solemn admonitions, before God destroyed them. First, God brought them in contact with his faithful servant Abraham; and then suffered "just Lot" to live among them, "who vexed his righteous soul from day to day with their unlawful deeds" (Jude ver. 7). The dead sea, with its most nauseous waters, and death-like environs, is one of the most awe-inspiring monuments of God's righteous judgments in existence, either in ancient or modern times. It lies open for inspection to every traveller visiting that country.

Ver. 9.—This passage draws the conclusion from the three foregoing examples of dire judgments of the Almighty, and refers us back to ver. 4. For our comfort, we are, however, told that, as the Lord preserved His own in devastating judgments, in days gone by, so He will do again, in coming judgments. He will keep them in the midst of fire and water (Rev. iii. 10).

Ver. 10, 11.—The apostle gives us a description here of the most fearful characters, who seem to be of the most abandoned and daring kind, and who have neither the fear of God, nor a sense of the common decencies of life, to curb their vile propensities. We may recognise them in the Communists, or Socialists, Mormons, &c., of the present day. "They despise government" (Jude ver. 8-10), and are lawless persons, who will acknowledge no authority, either in Church or in State. They are personified egotists, self-willed, and carnal men, whose only delight is in the unbridled indulgence of their vile affections and self-will. They revile all that is honourable and reverend before God, and are the true precursors of the Antichrist, who will be the most lawless individual that ever appeared on

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earth (comp. 2 Thess. ii. 8, in the Greek, ὁ ἄνομος,—lawless one).

There were no doubt such characters in existence in the days of the apostles (ver. 1) ; but they greatly multiplied after the apostles had entered their eternal rest. Popery, in what are called the *Dark Ages,* rendered itself especially guilty of the lawlessness and indulgence of carnal lusts, condemned here by St Peter. It would be well for the Pope *now* to study this epistle, and learn how Peter, whose successor he pretends to be, condemns his aspirations after infallibility. The usurpation by the ecclesiastical power of the civil authority is equally condemned by the apostle (1 Pet. ii. 13-17; 2 Pet. ii. 1-3, 10, 11). Next to the Apocalypse, no sacred writer has more strongly denounced Popery than Peter.

Ver. 12.—"But these" (in ver. 10) "as natural brute beasts" (Jude ver. 10), "made to be taken and destroyed," &c., hurry into their own destruction. Henceforward, to the end of this chapter, there follows a more detailed description of these fearful characters; and evidently not without special reference to their characteristics, as they will appear at the close of this dispensation. There has been a series of such men in every age of the Church; the devil, with his legions, sowed tares among the wheat from the beginning. But as the wheat will come to ripeness, so the tares; and then the sickle will be thrust in, and the field reaped. And as the wheat, as well as the tares, are matured and can be clearly distinguished from each other, as the time of the harvest is approaching, so it will be the case with the godly and the wicked.

The characters whom St Peter describes here prophetically were not the abandoned men at first, as they became. Godliness, if in a healthy state, will grow; so it must be understood of ungodliness. Again, it must be considered, that the greater the privileges are, and the light which men may enjoy, if abused, the deeper will they fall, and the more Satanic will they become. This is proved by what St Paul says: "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are a savour of death unto death; and to the other, a savour of life unto life" (2 Cor. ii. 15, 16). To which the apostle significantly adds, "and who is sufficient for these things?"

Ver. 13.—These characters, in their blindness, are little aware what a reward awaits them. They literally "treasure up wrath against the day of wrath," being utterly forgetful, amidst their carnal enjoyments, of the day when man will have to give an account, not only of every act of wickedness,

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but of every idle and unprofitable word which he has uttered. The indulgence in "the lust of the flesh, the lust of the eyes, and the pride of life," being their supreme delight, it requires no prophetic spirit to declare what must be their miserable end. They are a disgrace not only to the Church, to which they outwardly belong, but to mankind themselves (Jude ver. 12).

Ver. 14.—"Having eyes full of adultery" (μοιχαλίς,) insatiable in sin, or constantly on the look-out for evil. "Beguiling unstable souls," or persons newly brought under the influence of the gospel, and not yet established in the truth. "Cursed children," an awful state to be brought into! yet, this is inevitable with persons who harden their hearts against the benign influence of the Holy Spirit. Such characters are left to their own heart's wicked devices, and are capable of any wickedness imaginable.

Vers. 15, 16.—These verses imply that the persons here spoken of knew "the right way," else they could not be said to have forsaken it, and "gone astray." Their being compared with Balaam confirms this. Now such persons generally sink deeper into sin than if they had never known the right way. Balaam evidently was in a degree an enlightened man; but, "he loved the wages of unrighteousness," and he perished without ever enjoying them. (See Num. xxxi. 8.)

Ver. 17.—These false teachers, as well as their followers, lay claim to great enlightenment, as having found out the true wisdom, like the present free-handlers of the Word of God; but, "they are wells without water," at which the thirsty, truth-seeking soul cannot slake her thirst. "They are clouds," promising rain and refreshing showers; but, "they are carried with a tempest," and instead of leading to light and joy, they lead all who "follow their pernicious ways" to darkness and despair. And what is to be their own portion? "The mist of darkness for ever!" (εἰς αἰῶνα)—a mournful end!

Vers. 18, 19.—"By speaking great swelling words of vanity"—as so many do at the present day, both in their addresses and in their writings—"they allure, or entrap, through the lusts of the flesh, through much wantonness, those that were clean (ὀλίγως—scarcely) escaped from them, who live in error." Those deceivers always select those as their victims who have just come out from the world, and who are not yet established in the truth; and to succeed the more readily, no means are too bad to employ in attaining their purpose; and, "while they promise" their victims liberty—liberty *in* sin, not *from* sin—they enslave them in a worse bondage than they were ever in before.

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This is the liberty so much advocated and clamoured for in our days. All is tending in this direction everywhere; but it will lead in the end to abject slavery, because it is the devil's liberty, which, being liberty *in* sin, will lead to misery and despair.

Ver. 20.—"If those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away" (Heb. vi. 4–6); "the latter end is worse with them than the beginning" (comp. also Heb. x. 26). Seven devils take possession of such a person, instead of the one that had been driven out before (Matt. xii. 45.) We would, however, add, that whenever a person has arrived, not only at a *head* knowledge of Christ, but obtained an *experimental* knowledge of Him and of His great salvation, then he will not listen to these false teachers, much less be misled by them.

Ver. 21.—We learn here, with additional force, what was said under ver. 12, that the gospel can never be heard to no purpose. It will either prove "a savour of life unto life, or a savour of death unto death." Truly mournful, therefore, is the state of those who either hear or may hear the gospel, and hence know the amount of the salvation that is in Christ, and yet count it not worthy of their hearty acceptance. In a country like England surely none can say, "I have no means of knowing or of becoming acquainted with the gospel of Jesus Christ." All are invited to partake in the great salvation, which God has prepared in His Son Jesus Christ.

Ver. 22.—To the backslider it happens, according to the true proverb (Prov. xxvi. 11), he turns back to his life of sin, which he once loathed, just as "the dog returns to his own vomit, and the sow that was washed to her wallowing in the mire."

In chapter iii. we are presented with a most striking picture of the second advent of Jesus Christ our Lord, together with a very graphic description of the events that will accompany it, and a solemn exhortation to be prepared for that eventful day.

There are strong motives and earnest incitements contained in this chapter for Christian sincerity and watchfulness, because of the near approach of the coming of our Lord. Among the many other signs that this solemn event is drawing nigh, we would simply allude to the appearance and fearful increase of characters, such as St Peter prophetically describes in the preceding chapter of this epistle, and of the existence of characters who mock at and ridicule the coming of our Lord and Saviour Jesus Christ. Indeed, "the falling away from the faith," or

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the apostasy, spoken of by St Paul (2 Thess. ii. 3), has advanced in our days to fearful proportions all over Christendom. Then, if we consider the wonderful fulfilment of our Saviour's prediction (Matt. xxiv. 14), "*And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.*" It must be allowed that the gospel was never so extensively proclaimed, either by the living voice or by printed copies, which are multiplied and circulated over the wide world. From these, with many other signs of our times which might be mentioned, we might fairly conclude that the second coming of our Lord is drawing nigh; nay, may be at the door. We properly ask ourselves, therefore, whether we are in a state of preparedness to welcome our blessed Lord at His appearing. St John exhorts us with regard to this event, by saying, "Little children, abide in Him; that when He shall appear, we may have confidence, and not be ashamed before Him at His coming."

In ver. 1, the apostle at once indicates how useful this epistle may become, by warning believers against the false teachers and manifold trials in the last time. He instructs us particularly how we have to regard the otherwise most certain coming of Christ, accompanied by everything which is either promised or threatened in connexion with that event (vers. 5-9), while, at the same time, he confutes the mockers and gainsayers of it.

Then in vers. 10-13, he foretells the great day of the Lord, and describes its solemn character, which he does in most awe-inspiring language.

In ver. 2, the apostle requests his readers to be mindful of the words of the holy prophets on this great subject, for instance, Isa. xxxiv.; Joel ii.; Hag. ii.; Zech. xiv.; and Mal. iv.; likewise, of what they, the apostles themselves, commanded them on this subject. The second coming of our Lord was a doctrine of great importance with the apostles, as well as with the primitive Christians, though so much neglected by many of God's people at the present day.

Ver. 3-13.—The apostle enters now upon a full description of the coming of our Lord. He describes,

1. *The signs* that will *precede and accompany* it, and its absolute certainty;

2. *The nature of the events*, or astounding effects, that will take place in connexion with it; then,

3. In vers. 14-18 there follows *a suitable exhortation* regarding it.

"The many scoffers" of our days are, therefore, according to

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the apostle, a sure sign of the nearness of our Lord's coming. They are as sure premonitory signs of this glorious event, as the appearing of the migratory birds are a sign of the nearness of summer.

It is very natural that these scoffers should dislike the very idea of the coming of our Lord, living as they do in sin, and "walking after their own lusts." The day of God will indeed be a fearful day to them; for "the Lord Jesus shall be revealed from heaven, with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ," &c. But will their scoffing at the predictions which declare that day, or their denying it altogether, prevent its coming? No more than the antediluvians could prevent the flood, after Noah and those with him had entered the ark. Whatever they might have said to the contrary before, the flood came and swept them all away. The day of the Lord is certain. It has been fixed by God in His eternal purpose, before time began; like the redemption that is in Christ Jesus our Lord. It will overtake this thoughtless, giddy world, as a thief in the night—the night of carnal security. When their false prophets and false teachers will preach "peace and safety, then sudden destruction shall come upon them, as travail upon a woman with child, and they shall not escape" (1 Thess. v. 3). Luther already complained of such characters. His words are, "Our scoffers are the Epicureans and Sadducees of former days, who believe neither this nor that; and as we see, they live just as they please, or, as St Peter says, they 'walk after their own lusts.'" Another late divine asks, "Does this picture of the future not perfectly represent the state of things as already in existence before the Reformation, both among the laity and among the various clerical orders *in* and *out* of the convents?" It must be remembered that Popery is the hotbed of infidelity, as well as of every noxious plant in the kingdom of God, as existing in the present state of this world. But this state will not continue.

Ver. 4.—The scoffers *now* daringly ask, "Where is the promise of His coming?" Has the Lord made His appearance, as some expected? or do we see any signs by which we may conclude that it ever will be fulfilled? Have not the fathers of the Church, who looked for it, died without realising it? and has not everything gone on as "from the beginning of the creation?" Ought not, then, such an idle hope be given up? Such queries would have sense, had the Lord *fixed a definite time* for His return, and that *exact time had passed without its fulfilment.*

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But this simple fact they will not consider. The pre-millennial advent of Christ will be most stoutly denied, (even when that glorious event will be nearest); as it *is now*, and *will be* till the Lord will actually appear.

The followers of the newest speculative theology, writes one, ridicule the very idea of the second coming of Christ, and believe neither in a future judgment nor in the end of the world. They call these things notions of the pietists. They regard the philosophy of Hegel as the return of Christ, which established the authority of conception (des Begriffs), or the power of the mind. And the end of the world, they say, will be the end of the present orthodoxy and pietism. Against such characters let us be on our guard, and beware. Their appearance is an infallible sign of the close of this dispensation. They are the free-handlers of the Word of God of the day, of whom there are not a few at the head of our educational establishments in this country.

Vers. 5 and 6.—These scoffers maintain, contrary to the history of this world, that, as things have been, so they will continue; and that nothing can take place contrary to the laws of nature. Hence, they declare that such changes of the state of things in this world, as are expected with the second coming of Christ, cannot happen. But "they are willingly ignorant of this, that by the word of God the heavens were of old, and the earth standing (Gr. consisting) out of the water and in the water, whereby the world that then was, being overflowed" (at the flood) "with water, perished;" and this was effected by a disturbance of the law of nature, contrary to the assertion of these worldly-wise men, or by a change of the equilibrium of the very heaven and earth, that had existed for upwards of 1600 years. The people who then lived might have reasoned as these unbelievers, and said, "The law of nature cannot alter; what has been will continue to be." But would such a persuasion, that in the nature of things such a catastrophe cannot take place, have prevented the overthrow of the then existing world, with its millions of living creatures? Who established the law of nature, as it is called? Certainly not man, but God. And cannot He suspend and change it *when and how* He pleases? or will helpless and dependent man dictate to the Almighty?

For centuries the windows of heaven were kept closed, and the fountains of the mighty deep stopped up; but when God determined to destroy the incorrigible sinners of the first world, they opened, and poured forth their masses of waters, and all living creatures which were not with Noah in the ark—a true

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type of Christ—perished, and the whole face of the world was changed both in healthfulness and beauty. The shortening of man's life after the flood is a sure sign of the earth's deterioration in regard to healthfulness.

The earth having therefore undergone such a mighty change by water, which is patent to all who will read the Bible, what is to hinder its undergoing yet another change, according to St Peter, by the element of fire?—probably to render our globe more healthy and more beautiful, and to restore to us the longevity of the antediluvian world (comp. Isa. lxv. 17-20).

Ver. 7.—Water will no more be employed to bring about the mighty change which awaits our earth, but the agency of fire. Fire will be employed to purify our sin-polluted globe (ver. 10). It will have to undergo a thorough purification before Christ's kingdom can be established, and "righteousness, peace, and joy in the Holy Ghost will flourish on this earth." "The present heavens and earth by the same word are kept in store (Gr. *τεθησαυρισμένοι*, treasured up), reserved unto fire against the day of judgment," &c. This is the day of Christ's coming, which will *precede* the establishment of His kingdom upon earth (comp. Rom. ii. 5, 16; Matt. x. 15; 2 Pet. ii. 9; Jude ver. 6; Rev. vi. 17). The last judgment is never called a day (Rev. xx. 11, &c.; Matt. xxv. 31, &c.). When this will take place, the present earth and heaven will have fled away.

Though, according to the vulcanistic geology, the element of fire is essential for the construction and preservation of our earth, it will pass away, or will be purified by fire. The ancient, as well as the modern, physiologists regard this burning process, which awaits our earth and heaven, as an equilibration of opposing electrical powers, showing thereby the object of this fire. In fact, as man has to be remoulded by God's law, His love, and Christ's sufferings, and thus to be "made meet for the inheritance of the saints;" so, in a similar way, has his abode to be purified, and to be made meet for him.

Ver. 8.—The apostle cautions here his readers regarding the time of the actual coming of the Lord. They were to consider that with the eternal God there is no time,—no past or future,—but one eternal present. Should His coming be delayed beyond what we expected, with Him this is still no delay. As the Almighty, He may accomplish a work in one day which we should have thought to have required a thousand years, and *vice versa*. He delays His judgments because He is long-suffering, and "willeth not the death of the sinner, but that he may be converted and live." However, as soon as

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"the fulness of the Gentiles shall have come in," and His Bride, the Church, shall have made herself ready, He will come. There is a tradition that the ancient Etrurians, like the ancient Jewish divines, believed that this world would stand 6000 years—taking *one day* of the creation as 1000 years—then would come the great year, or, according to the Jews, the great Sabbath, or, as we should call it, "the rest of the people of God" (Heb. iv. 9). The primitive Fathers of the Church generally held the same views (comp. Ps. xc. 4).

Ver. 9.—In reality, the Lord does not delay the fulfilment of His promise beyond the time which He has fixed in His eternal purpose, though it may appear so to some (Heb. x. 37). He will be quick when the proper time has arrived. A late divine wrote, "It is not right to pray for the speedy termination of this dispensation; but it is equally wrong to say, even in our hearts, 'My Lord delayeth His coming.' 'God is long-suffering to usward' (see Rom. ii. 4); He wishes all to be saved (1 Tim. ii. 4); but in the only possible way, that 'of repentance towards God, and faith in the Lord Jesus Christ.'"

Ver. 10.—The day of the second coming of Christ, so graphically described (Rev. xix. 11, &c.), will overtake this world as a thief in the night (1 Thess. v. 2), when the people of the world, like Belshazzar (Dan. v.) at his feast, will think of nothing less than of the coming of Christ, will be overtaken by this glorious event, and be filled with terror and dismay (see Rev. i. 7; vi. 12-17).

It must be mentioned here, that the Church of the first-born, or the Bride of the Lamb, will be taken up (1 Thess. iv. 13-17), before this day of the Lord will be ushered in. They will be with the Lord (see Zech. xiv. 5; Jude ver. 14; and Rev. xix. 14), and will come with Him. They, therefore, will not suffer in this world's judgment, but will sit in judgment with Christ (1 Cor. vi. 2, 3; comp. Rev. iii. 10; Luke xxi. 36). A late author says on this passage, "The whole atmosphere, with the firmament and their constituent parts, and all which kept them together, will, according to ver. 12, undergo a total alteration by some electrical fire, similar to that of lightning." This shock will be accompanied "with a great noise," and in consequence, according to Matt. xxiv. 29; Isa. xxxiv. 4, the stars will fall from heaven, "and the light of the sun will be sevenfold, and the light of the moon will be as the light of the sun" (Isa. xxx. 26). And this increase of light and heat will materially contribute to the greater fertility of our earth in the millennium. There is reason to believe, judging from the rainbow, that an alteration for the worse took place with our atmosphere at the

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time of the flood. For the phenomenon of the rainbow supposes a greater density of the air, in which the rays of the sun can refract themselves. "The elements shall melt with fervent heat," like lava which issues from volcanoes. The definite article is, however, not in the Greek—*the* elements, as if *all* the elements of our globe were to be dissolved—but simply elements shall melt, it would appear, in given localities. Certainly the apostle says, "The earth also, and the works that are therein, shall be burnt up." Mountains, forests, towns, &c., will be set on fire, and the things which the world glories in will be destroyed, because sin-polluted.

The same expression is met with in Ps. lxxxiii. 14. There will not be entire destruction of the earth by fire, however, as fire will be employed simply for its purification, and greater fertility, and salubriousness, which were lost by the flood. We find it nowhere written that the earth will be burnt up at the end of the world. We read on the contrary (Rev. xx. 11), that "the earth and heaven fled away from the face of the Judge on the great white throne." Again, after the second coming of Christ, (of which subject this passage treats, according to what went before), the kingdom of God shall be established upon this earth, and Jesus Christ with His saints will carry on the rule upon it (Zech. xiv. 9).

"The new heaven and the new earth" (Rev. xxi. 1) will be established a thousand years after the second coming of Christ, or after the general judgment (Rev. xx. 11–15).

This partial melting of the elements—this burning up of the earth "and the works that are therein"—it is thought, will be effected to a great extent by subterranean fires and volcanoes, which will be connected with the great earthquake (Rev. xvi. 15, &c.), whereby cities will disappear, and be burnt up by the subterranean fires (Rev. xviii. 18-21). In this manner the surface of the earth will assume a different appearance; and the state of our atmosphere will undergo a change also by "the great hail (Rev. xvi. 21), every stone about the weight of a talent," or nearly one hundred-weight.

If it should be objected, How can any man survive under such calamitous judgments, or who is to live upon the earth after such fearful events?—we answer, God is not limited in His means: He preserved Noah and those who were with him in the flood, and the Israelites in Egypt and at the Red Sea; and He will provide a place of refuge in this coming catastrophe. We read in Isa. xxvi. 20, 21, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the

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indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Now, from the context of this passage, it is clear that it refers to the same time to which the subject before us has reference. Nevertheless, we are fully aware that, according to Zech. xiii. 8, a great destruction of men will take place in these pre-millennial judgments. The words of the Lord are, "And it shall come to pass, that in all the land (Heb. earth), saith the Lord, two parts therein shall be cut off and die; but the third part shall be left therein" (comp. Isa. lxvi. 15, 16; Joel iii. 9-16). Thus the apostle Peter furnishes us with a description of *the nature of the effects* of Christ's pre-millennial advent.

Vers. 11, 12.—The apostle now follows up this truly solemn picture of this coming event, with an earnest exhortation for our suitable preparation in view of it.

Since all these things shall take place, and the results of this event shall be attested by a most wonderful change in all nature, truly "What manner of persons ought we to be in all holy conversation and godliness?" Ought we not to be "looking for and hasting unto the coming (or rather '*the coming*') of the day of God?" We ought to improve every opportunity to impart the knowledge of these truths to our fellow-men, who so far have been ignorant of them.

As alluded to, those who live in close communion with our God and Saviour, and avoid all fellowship with the course of this sinful world, have nothing to fear from the judgments and revolutions that will accompany the day of the Lord; on the contrary, they long for this blessed day, and rejoice at the near approach of it, because it is the day of "the redemption for them of their purchased possession." And it will be a day of rejoicing, not only for the believers whom it will find alive in the body, but likewise for those who rest in their graves; for they will then rise with glorified bodies, and those who are found alive "shall be changed in a moment, in the twinkling of an eye, at the last trump, and shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. iv. 16, 17).

Ver. 13.—This is not yet "the new heaven and the new earth" of Rev. xxi. 1, but the renewed heaven and earth of Isa. lxv. 17; lxvi. 22, which will be new when compared with the present. The purification by fire will indeed renew both our heaven and our earth; but as men then will be still liable to death (Isa. lxv. 20), to which Peter evidently refers, it can

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only mean the renewed millennial earth, physically changed and freed from Satan and his legions, and from the Anti-christian host, with all opposing powers which now hinder the spread of the truth; and in which "righteousness, peace, and joy in the Holy Ghost will flourish" (Isa. lx. 17, 18; lxi. 11).

The apostle delineates in this Scripture the true character of a Christian. He *looks* for this new heaven and this new earth; he *longs* for this glorious state of being; it is his *delight* to observe its approach; and "he *hastens* the coming of the day of God." The Christian is not selfish, and says, "Ah! I shall not live to see such a state of things upon earth; I shall be in another world before it will come!" Such is not the language of the believer. Whatever interests his blessed Lord and Saviour, will interest him and delight his soul. And it is not even true that we have no personal interest in the bringing about this blessed state of things; for *not till then* will the first resurrection take place (Rev. xx. 4–6), and the reign of Christ with His saints may be expected. Again, if "there be joy with the angels of heaven over one sinner that repenteth," shall the saints be less interested in the blessedness of their kindred of Adam's fallen race than the angels? Impossible. Selfishness will not exist in heaven. Heaven neither produces nor endures such a noxious weed of Satan's planting. Heaven is a place where all breathe in the atmosphere of love; for "God is love." Again, let those consider what they will answer the holy God who call these apostolic expectations chiliastic dreams, that will never be realised. Let them call to mind the antediluvians. They laughed at Noah's credulity, which led him, at God's command, to build such a huge vessel upon dry land. Who proved the wise man in the end—Noah or they who ridiculed him?

Ver. 14.—The apostle exhorts us here to combine with our longing expectation for the coming of the Lord a holy endeavour of "being found of Him in peace, without spot, and blameless." This exhortation must come to us with additional force, who evidently stand upon the very verge of the time to which it more especially refers. Let us guard against everything whereby our peace of conscience may be disturbed, or our confidence in view of Christ's coming may be lessened, or altogether distracted. The apostle Paul repeatedly exhorts to soberness (1 Thess. v. 6-8) in reference to the coming of Christ, which, doubtless, implies soberness of mind as well as of body. Such a state is best preserved by a close walk with the Lord, and a constant realising sense of His coming.

Ver. 15, 16.—The long-suffering of the Lord in deferring His

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coming is not to produce impatience in us, but is "to be accounted as our salvation; as the Lord is not willing that any should perish, but that all should come to repentance," and be saved. St Paul wrote in many of his epistles of this great event—which were all then in the hands of the Church, and Peter had read them. For instance, see 1 Cor. i. 7-9; xv. 23-28; Phil. iii. 20, 21; i. and ii. Thess.; Heb. ix. 28; x. 25, 36, 37.

Peter particularly praises the great wisdom in Paul. This rendered him so qualified to unfold "the great mystery of godliness: God manifested in the flesh;" and to open out to others the great and glorious purpose of God in the salvation by Jesus Christ. These deep truths, which St Paul so largely opens out in his writings, were hard to be understood by those not yet grounded in the truth, and of slender knowledge of the Word of God in general. Already then, there were persons who confounded the first and second coming of our Lord; as so many do confound, at the present day, the *pre-millennial and post-millennial* judgments, the first and second resurrection, and the new and the old Jerusalem.

It is to be observed, that the apostle does not say, that *all* Paul's Epistles "were hard to be understood," but only "*some things;*" and it is not *the way* in which these things were represented by St Paul, but *the deep things* themselves. These, then, "*were and are* wrested by unlearned and unstable men, as they do also the other Scriptures, unto their own destruction." We must refer here to what has been stated, chap. i. 20, 22, that the prophetic word can only be understood by the enlightening grace of the Holy Ghost.

Ver. 17.—Turning again to his beloved readers, the apostle entreats them "to beware lest they should be led away by the error of the wicked." The consequence would be, the losing of what they had already attained, or even "the falling from their own steadfastness." The keeping company with *free-handlers* of the Word of God, who *add and take away*, or *mis-interpret* the Word, till it agrees with their preconceived notions, must ever be most dangerous. This warning of the apostle demands particular attention at the present day. Never before was there taken such unhallowed liberty with the Word of God as at present; and this by many of those who set themselves up as expounders of the Sacred Scriptures. (See Gal. i. 8; Rev. xxii. 18, 19.) It should always be borne in mind, that the truth contained in the Scriptures is a connected whole; all relates to each other, and confirms one another. Luther said, "The truth of Scripture is like a chain; if one link were

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to be broken, it would no longer be a whole." This is obvious to us all. It may, however, not be equally plain to all that the redemption of man forms the sum and substance of the whole Bible, and that the first and second comings of Christ form the great burden of its teaching. Hence, Jesus Christ is the Alpha and the Omega, the First and the Last of the Book of God.

Ver. 18.—In conclusion, the apostle exhorts his readers, instead of losing the things whereunto they had attained, "to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory, both now and for ever"—*αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος*,—to Him be glory both now and unto the eternal day). A beautiful description of the never-ending eternity!—an eternal day which will no longer alternate with night. Blessed he who can add his hearty "amen" to all contained in this deeply-significant epistle, which ought to be specially attended to in our days.

Art. III.—THE EPISTLE OF JUDE.

The author of this short epistle is, according to Tertullian and Origen, and others, Jude, with the honourable surname Lebbæus (from the Hebrew word *lebb*, heart), which means the hearty. He is also called Thaddæus (from the Hebrew word *thad*, breast), hence the valorous; and is one of the twelve apostles (see Matt. x. 3; xiii. 55; Mark iii. 18; vi. 3; comp. John xiv. 22). He is also called Judas, the brother of James (see Luke vi. 16; Acts i. 13; Jude ver. 1). He was, therefore, with James and Simon, a son of Alphæus. But, like his brother James, from humility, he never calls himself "brother of the Lord." The best critics have never adduced any substantial proofs against the authenticity of this valuable little epistle.

That this epistle has been written, after the Second Epistle of Peter, is apparent from the fact, that Jude refers (ver. 17, 18), to 2 Pet. ii. 1, and particularly to chap. iii. 2, 3. Altogether the Epistle of Jude, (vers.4-18), is a confirming, particularising repetition of 2 Pet. ii. 1–6, and 10–17, with chap. iii. 1–3, which is a strong corroborative evidence of the Second Epistle of Peter.

The Apostle Jude warns against a newly-risen sect of a kind of Gnostic-antinomistic class of false teachers, who resembled

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the libertines at the time of the Reformation, but especially those of our own time. Shortly before the destruction of Jerusalem, these antinomians troubled the primitive Church much, and rebelled against the ordained powers of God. Like St Peter, Jude exhorts his readers stoutly to resist these errors, and to withdraw from those who propagate them. And since Jude, by the Spirit, sees not only the false teachers of his own days, but also those of the last (ver. 18), this epistle is of special interest and importance in our own times.

The contents of this Epistle are as follows :—

The Apostolic Address and Wish.—A Description of False Teachers to be Guarded Against.—An Exhortation to Christian Sinçerity in Doctrine and Conversation.—Conclusion.

Ver. 1, 2. The Apostle Jude writes to Christians, who "are sanctified *in* God the Father (see the Greek), and preserved in Jesus Christ," and, according to His eternal purpose, "called," or designed to a high state of dignity and glory; hence, every way secured against the temptations of an evil world, and the many false teachers employed by the devil as instruments to mislead and ruin unstable souls.

Having our lot cast at the very close of this dispensation, when soul-destroying errors abound, and when false teachers of every kind mislead so many, what a comfort to be able to realise our being in the thrice blessed state of those whom the apostle addresses in this epistle! To be among the happy number, "who are sanctified in God the Father, and preserved in Jesus Christ, and called," is a happy state indeed. Nevertheless, Jude knew the need of believers, while in this world, even in the most favourable position; therefore he prays, that "mercy and peace and love may be multiplied unto them." The Christian, if in a sound state, must daily increase in the graces of the Spirit, and thus in meetness for heaven. His very trials are designed for this end. We should never forget that, "all must work for good to them that love God, who are the called according to His purpose."

Ver. 3. The apostle begins now his exhortation, of being aware, and on our guard, against false teachers, in which he proceeds to ver. 16. His purpose evidently was to write to his beloved brethren "of the common salvation," which we have in Christ Jesus our Saviour (Titus ii. 11). But the false teachers (ver. 4) urged him to exhort and guard against these deceivers, and to desire his readers "earnestly to contend for the faith which was once delivered unto the saints" (Phil. i. 27; 2 Tim. iv. 7, &c.). Faith here implies all the graces which faith apprehends. Faith is the root of the Christian tree.

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Take away the root of a tree, and the whole tree withers and dies. So with the Christian. Destroy his faith, and his Christianity is gone. The object of all false teachers is, to rob those, who will lend them an ear, of their faith in Christ, as the only ground of our salvation. We have examples of this in abundance in the deluded agents of Popery; as also in the sceptics and unbelievers of the day. What do they alike aim at, but the creating of doubts in our belief in Christ, as our only hope of salvation? For this faith, then, we have great cause to contend. In ver. 20, Jude exhorts us "*to build up* ourselves on our most holy faith;" here, "*to contend* for it" as for the most precious treasure. Both must go together (Neh. iv. 16, 17). Contending for it without building up ourselves on our most holy faith, would end in *idle dispute;* and building upon it without contending for it, *in indifference.*

Ver. 4. "For there are certain men crept in unawares" (παρεισεδυσαν). They crept in *stealthily,* or by *specious pretences;* and when in the Church, they began to sow their bad seed (Matt. xiii. 25). Just as at present not a few enter the Church with impure designs. The devil, through his agents, from the beginning, "sowed tares among the wheat;" and he will do so till he is shut up in the bottomless pit (Rev. xx. 1–3).

"Who were before of old ordained to this condemnation," or *prescribed of old to this judgment,* according to the Greek. God, according to His foreknowledge, knows all, and notes down beforehand all, that in the process of time takes place, against the day of judgment (comp. 2 Pet. ii.; Ps. ii.). These characters are, as daring incorrigible men, set apart by God as vessels of wrath, because they turn the very grace and favour of God into lasciviousness, or make these favours a covering for their immoral lives. They say, "Let us continue in sin, that grace may abound" (Rom. vi. 1). They deny, both by their words and works, "the only Lord God, and our Lord Jesus Christ." This sentence may be rendered, "denying the only Sovereign God, even our Lord Jesus Christ." The word God is, however, wanting in several manuscripts.

In connection with the characters as are here described by Jude, it must be considered that when once a person is bent to pursue a perverse course, *the power* to pursue it *in his own way* is denied him. He has rejected the offer of salvation in Christ, and therewith the capability to glorify God as a vessel of mercy; therefore God ordained him to magnify His attributes of justice as a vessel of wrath. But this the incorrigible sinner must do in God's way, not in his own. The devil him-

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self, having become a rebel of God, has nevertheless to obey God, his Creator and Sovereign; and, though unconsciously, must answer God's purpose in the probationary state of this world. For an instance, let us advert to the death of Christ. Who instigated the Jewish rulers, with the ignorant mass of that nation, to cry out, "Crucify Him! crucify Him!" but the devil? Yet, in that ever-memorable act, the old serpent's head was bruised (Gen. iii. 15), as God had foretold; and the perpetrators of it, with the devil at their head, "only did whatsoever God's hand and His counsel determined before to be done" (Acts iv. 28).

Ver. 5. This passage does in no wise favour absolute election, irrespective of our walk and conversation. Election can only be verified by a habitual walk according to God's commandments. Where holiness or conformity to Christ's holy life is not witnessed in a person, there can be no assurance of election unto eternal life. The Jews were evidently guilty of maintaining an unscriptural persuasion of their being *absolutely* the elect people of God, while acting in direct opposition to His will and commandments. The Lord had done great things for His chosen people Israel in delivering them out of Egypt; yet, afterwards, in consequence of their disobedience, He destroyed them in the wilderness (Num. xiv. 23-35; xxvi. 65; Ps. cvi. 24–26, &c).

Ver. 6. "And the angels which kept not their first estate" (ἀρχὴν) *principality,* as the marginal reading is. It may also mean *preserved not their original position and dignity in the order of created beings,* which they might have done by obeying God's commands. "But left their own habitation"—habitation of light, or their pure element. This is a remarkable expression, which leads to serious reflection regarding the original abode of Satan and his angels. From Gen. i. 2, compared with Luke iv. 6–8, we may infer that, originally, the earth was given to Satan and his angels as their place of habitation and dominion, which was then a region of light, purity, and beauty, such as we may presume, "the new heaven and earth" (Rev. xxi. 1) will be, when God will again dwell with man (Rev. xxi. 3, 4). For whence came the chaos (Gen. i. 2); and whence arose the enmity of Satan against man? And how could Satan tell our Lord Jesus Christ, "All this power (Luke iv. 5) will I give thee, and the glory of them; *for that is delivered unto me,* and to whomsoever I will give it?" Our Lord surely would have rebuked Satan for his daring assumption, had he not had some right in the matter (comp. John xii. 31; xiv. 30). It is now a generally acknowledged fact, that there

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is a *hiatus* between the first and second verses of Genesis, chap. i. "God created the heaven and the earth" (Gen. i. 1), but the earth *became* a chaos, or, as our version has it, "was without form and void." Again, "darkness *became* upon the face of the deep," or was the result of the chaos. The verb in Gen. i. 1, rendered "created," is a different word from that in ver. 2, rendered "was," which is the past tense of the substantive verb, "*to be*," or "*to become*" (comp. Gen. ii. 10). This then will show that the earth *became* a chaos, and *became* darkness, by Satan's fall. We may suppose that, as by an electric shock, his lightsome transparent habitation became opaque, and a mass of confusion, well expressed by the Hebrew phrase, "*Thohu ve Bohu*"—*emptiness and desolation*. Then God formed out of this chaotic mass our present earth, and placed man into it, "created in the image of God, and after His likeness." Perhaps not a few geological difficulties might be solved by an investigation and satisfactory establishment of this view of so interesting and important a subject. At any rate, it deserves consideration. "God hath reserved (these angels) in everlasting chains under darkness, unto the judgment of the great day." This great day is the premillennial advent of Christ, on which it will be made known to all the world, that He triumphed over all the powers of darkness, and that Jesus Christ is sovereign Lord of all created powers, both visible and invisible. Were it not for these chains of darkness, with which Satan and his legions are bound, this earth would be a real hell. Since Christ's first coming, the devil evidently has not the same power over man as he had before. His chain has been shortened. His sentence was passed when Christ died upon the cross, and exclaimed, "It is finished!" Like a criminal he is held in his chains, till his sentence will be finally executed at Christ's second coming. He will, however, first, be shut up in the bottomless pit with his legions for a thousand years (Rev. xx. 1–3), and then finally, "in the lake of fire" (Rev. xx. 10).

It is generally inferred, by what Scripture tells us of Satan, that the real cause of his fall was *pride*. But, so much is quite clear, that the angels, like man, were created in a *probationary state*, but in what their probation consisted is not said.

Ver. 7. "Even as Sodom and Gomorrha," &c. What the sin was of these cities, we learn in Gen. xix. and Ezek. xiv. 49, 50. Their abominable and unnatural sins have become a proverb in Turkey, so that similar sins—alas! practised there—are called *Lotia*, from Lot having lived at Sodom. The Turks, moreover, have a prophecy which declares that, when once similar sins

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as practised in Sodom become prevalent, then the end of the world is at hand (2 Pet. ii. 6).

These cities, once so flourishing, are lying to the view of the traveller in the form of the Dead Sea, a sad type of the eternal fire. And, in Rev. xx. 14, this eternal fire is called "The second death," which impenitent sinners will have for their portion. The Beast and the false Prophet will be the first who will be cast into the lake of fire (Rev. xix. 20), and this a thousand years before Satan himself will find his portion there (Rev. xx. 10).

Ver. 8. Jude, after having adduced these three heart-stirring examples, which ought to be sufficient to deter any man from following an evil course, proceeds with the further description of the characters alluded to in verse 4: "Likewise these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." The first sentence compares these persons with the people of Sodom, as committing similar sins. And one may say, they are worse than they, because of their greater light (comp. Matt. xi. 23, 24). They spend their life in a dreary state, and in fulfilling their carnal lusts. The Greek word, *ἐνυπνιαζόμενοι*, describes them as vile persons, who by self-pollution are a curse unto themselves, and to all with whom they have intercourse. They will acknowledge no higher powers, but live without restraint in the practice of their evil deeds (2 Pet. ii. 10). In the days of the apostles, they were known under the name of Simonians, Nicolaitans, &c., who were men like the Socialists, Antinomians, Mormons, &c., of our own day. They despise all law, and wish to live as they list. Are not these characters abounding in our days, in all, so called, Christian countries? They treat both governors and governments with contempt, and calumniate and misrepresent divine and civil institutions. Against these, and such like persons, we have need to be on our guard, lest we should be seduced by them.

Ver. 9. Jude adduces here a very striking example against these blasphemers—for such is the Greek word for "*speaking evil* of dignities." The apostle wants to make them sensible of their wickedness, by bringing this example to their notice.

"Michael the archangel" appears to be the chief of the holy angels, but nevertheless a created being (Dan. x. 13; xii. 1; 1 Thess. iv. 16; 2 Pet. ii. 11; Rev. xxii. 7). In the last passage he is represented as fighting with the dragon or Satan. And the same archangel once "contended with the devil, disputing about the body of Moses." But *when, and how,* we are not told. The fact is all *we* are concerned with. Some

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think that Jude quoted it from a book called the "Ascension of Moses." Others explain it in the following manner: as Deut. xxxiv. 6, makes it more than probable that God, in burying the body of Moses so extraordinarily, had the object to prevent any idolatrous use being made of his remains; for which purpose the devil wanted to discover them, and that Michael withstood him, at the special command of God. Again, others think, as Satan had then "still the power of death" (Heb. ii. 14), he kept also Moses, who, by reason of one sin, was doomed to die before the Israelites entered Canaan. Michael, however, "durst not bring a railing accusation against him." If then the highest angel felt it not proper to pass judgment upon the devils, when on an errand of God, "but said, The Lord rebuke thee!" how dare these sinful men "despise dominion, and speak evil of dignities," ordained by God? To God alone, as Lord over all, it becomes to execute judgment on both men and angels. Jude, therefore, describes these men.

Ver. 10. In the most fearful language; but it is but too true of many at the present day (2 Pet. ii. 12). They speak either evil of, or blaspheme things, which they are either ignorant of, or care not to understand. Jude compares them with brute beasts, who only live to satisfy their carnal appetite; and what they know, like the beasts, in a natural way, they abuse to their bodily and spiritual destruction (Eph. iv. 18, 19).

Ver. 11. These persons advance from one sin to another. They are devoid of love, or of any benign feeling, and are envious, and, like Cain, filled with hatred and murderous feelings against those who, by their piety and good works, condemn them (1 John iii. 12), and "run greedily after the error of Balaam for reward" (Num. xxii. 7, 15, 22; 2 Pet. ii. 15). For the sake of gain, they corrupt the Word of God, so as to suit the desires of the profligate. "And perished, and do perish, in the gainsaying of Core." These kind of persons opposed the authority of Moses, and, later, that of the apostles; but as these perished, so will those who now oppose the words and the person of Christ be overtaken with swift destruction (see Num. xvi. 1–33).

Ver. 12. And withal, that they are such fearful characters, they still lay claim to the Christian name (2 Tim. iii. 5). They dared to join the believers at their love feasts (1 Cor. xi. 21–34).

Jude, however, says:—"There are spots in your feasts of charity;" for, instead of eating and drinking in moderation, they pampered their appetite, and ate to excess. This is implied in the clause, "Feeding themselves without fear." In

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this way those "feasts of charity" were abused; and in the middle of the fourth century, the Council of Laodicea prohibited them to be held in the churches.

"Clouds they are without water" (comp. 2 Pet. ii. 17). They are like clouds which promise rain; but are carried away by their passions, as the clouds by the wind, without imparting refreshment to their flocks by their teaching (Ezek. xxxiv. 2, 8, &c.)

"Trees whose fruit withereth" (δένδρα φθινοπωρινὰ), galled or diseased trees, which, though they may blossom, they bring no fruit unto perfection. Hence the apostle adds, "without fruit;" or, what comes to the same with the foregoing figure, they have the appearance of ministers of the gospel, but they have no fruit. They possess no life of God in themselves; hence they cannot impart it to others. Their ministry is not accompanied by the unction of the Holy Spirit; therefore their preaching remains fruitless.

"Twice dead." "Dead in trespasses and sin," which they are by nature, and dead by apostasy from the faith in Christ; hence only fit to be rooted up (2 Pet. ii. 20). This will be the fearful end of false teachers of every class.

Ver. 13. "Raging waves of the sea, foaming out their own shame." See Isa. lvii. 20, where we read, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Thus these characters, instead of "teaching and admonishing" their flocks with wholesome doctrine, they proclaim, both by their words and conversation, what must turn to their own shame, and cause demoralisation among those entrusted to their charge. "Wandering stars." Not like our planets, which have a regular course round the sun, but like anomalous meteors, which wander about space, and disappear at last. They delight themselves in the darkness of their own creating, and mislead unstable souls, as in many instances at the present day;—"to whom is reserved the blackness of darkness for ever" (2 Pet. ii. 17). Truly an awful end is reserved both for the deceivers and the deceived! Oh that the Holy Spirit would, in mercy, open the eyes of many who are now held in the clutches of these deceivers!

Ver. 14. How Jude became acquainted with this prophecy of Enoch, whether from an old book now lost, or through tradition, is not known; this, however, does not invalidate the fact. Nevertheless it is wonderful that, at this early period, the second coming of our Lord should have been spoken of and revealed to the pious few among the antediluvian patriarchs. This will teach us that the "promised seed of the

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woman" was looked forward to, and doubtless formed often the subject of their conversation, and ministered comfort to the pious in those dark days, amidst surrounding vice and ungodliness of all kinds. We also learn the important truth that Christ, under whatever name, was the consolation of every pious soul. *He has been, and is, and will be,* the ground of hope and guiding star through this sinful and intricate world to all God's people; for He is the sum and substance of the whole Bible, the Alpha and the Omega, the beginning and the ending, of the Book of God. Enoch, as the seventh from Adam, is considered by some, conversant with typology, as a type of those who will live in the seventh period, or millennium of this world, and who, like Enoch, will not pass through death into heaven, but will undergo a change, as foretold by St Paul, 1 Cor. xv. 51, 52; for, according to Isa. lxv. 20, it is inferred that longevity will re-appear in the millennium. It was therefore very appropriate that Enoch should prophesy of our Lord's second coming, with which event the millennium will commence. He saw this glorious event as already past, similar to Isa. ix. 8, who saw Christ's coming in the flesh as past; which shows that he saw it pass before his prophetic vision, or as Abraham saw the day of Christ (John viii. 56.) And Enoch did not see the Lord coming by Himself alone, but accompanied "with ten thousands, or with myriads, of His saints" (Dan. vii. 10; Zech. xiv. 5; Rev. xix. 14).

Ver. 15. These myriads of saints and angels (2 Thess. i. 7) will accompany our Lord to execute judgment upon all these ungodly, Antichristian masses (1 Cor. vi. 2, 3; comp. Rev. xvii. 14). The Lord will then "convince all of their ungodly deeds," and pass judgment upon them. Their own conscience also will bear witness against them, and condemn them, so that they will stand self-condemned before the Lord. Likewise "their hard speeches" and malicious opposition against Christ, as well as their blasphemies which they uttered against Him and against His people, will rise up against them; for if we shall have to give account for "every idle word," much more for wicked and malicious words. Alas, how many thousands, nay, millions of persons of these latter days, will fall into this judgment and righteous condemnation!

Ver. 16. "These are murmurers, complainers," &c. Such persons, in the blindness of their minds, find fault with every person, and are dissatisfied with everything. They complain of their destiny, finding fault with God and His providential dealings, making and governing worlds in their own ways—persons whom neither God nor man can please. In

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fact, in their self-sufficiency, they know everything better than any one can tell them. And is not this the spirit of our so-called enlightened age? Are not the many led by the carnal desires of their corrupt hearts? and are they not roused to anger and resentment if anybody thwarts them in the fulfilment of their carnal amusements and pleasures? These are they of whom Jude says, that "their mouth speaketh great swelling words"—proud, self-conceited persons. Yet, for advantage sake—such as money, influence, power, rich friends, and the like—they are ready to fawn and flatter, and will admire those of whom they expect to derive an advantage. These are truly pitiful characters (2 Pet. ii. 18).

Now follows an exhortation to believers regarding purity of life and doctrine, and that they must not be discouraged by these characters, ver. 17–25.

Ver. 17–19. Jude reminds his readers now of the prophecies, which were then already in their possession,—such as 2 Pet. ii. and iii.; 1 Tim. iv.; 2 Tim. iii., &c. But these prophecies being especially applicable to our own time, they apply to us, whose lot is cast at the close of this dispensation. We are to take warning by what is foretold in the writings of the apostles of our Lord; so that we may neither be disturbed in our faith by witnessing the appearance of such fearful characters, nor be misled by their plausible arguments. We must bring all we either hear or read to the infallible touchstone of God's Word, and whatever does not agree with that, we must reject.

Unfulfilled prophecy—(as Christ's second coming, with the occurrences preceding and accompanying that most solemn event)—is a great boon to believers to *direct* them in what is to take place, and to *comfort them* in view of the trials by which they may be affected, by being shown the glorious issue long before they occur. The desperate characters, so largely dwelt upon by Jude, had been foreseen, like Judas the traitor; hence made the subject of prophecy, and they will have to appear on the stage of this world exactly as they are here and elsewhere described.

Ver. 18. "There should be mockers in the last time." In a primary sense, this may refer to the destruction of Jerusalem, which was then at hand. There appeared then many such characters as are here described, "who walked after their own ungodly lusts." But the terrible judgment which then took place on a small scale, ending in the destruction of Jerusalem, with its splendid Temple, and the dispersion of the Jews, will be repeated on the platform of the civilised world; and "the

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Lord will overturn, overturn, overturn it; and it shall be no more, until He come whose right it is; and I will give it Him" (Ezek. xxi. 27). This prophecy is not limited to Jerusalem, though in its primary application it might refer to that place, but extends to the Christian world.

Ver. 19. "Who separate themselves;" evidently from the *true* Church, which they do because unable to appreciate the spirituality of Christ's holy religion, and its unadorned exterior and godly simplicity, clearly implied in the words "*sensual, having not the Spirit.*" This may explain the reason of the prevalence of the many formalists of every shade and description that have existed in the Church, and do exist, particularly in our days. They wish to be religious, and "not having the Spirit," and being "sensual," they imitate Popery, made ready to their hand, in its half-Jewish and half-heathenish ceremonial.

Ver. 20, 21. This exhortation is of the deepest importance in our own time. We need to be "building up ourselves on our most holy faith" in these days, when we are assailed on the one hand by rationalism, scepticism, and infidelity, and on the other by dead formalism and Popish superstition of every description. And in order "to be built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone," we require the constant aid of the Spirit. Hence we are commanded by Jude "to pray in the Holy Ghost," or in communion of the Holy Ghost, who dwells in the believer, and is his abiding Comforter (Gr. παράκλητος, advocate, pleader), of whose presence mere pretenders to religion know nothing, and this because they are "sensual, having not the Spirit." "But ye beloved"—the apostle, feeling the great necessity of being thus "built up on our most holy faith," is very earnest in his exhortation—"keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life;" for it is only in our being thus built up and preserved in the love of God that we shall be able to stand against these errors of the day, which we must expect to increase both in their plausible character and daring, as the close of this dispensation is drawing nigh.

Ver. 22, 23. With some of these persons (ver. 19) "have compassion," because they render themselves so miserable. At the same time separate yourselves from them, seeing that they are in such a deplorable condition. But "others save with fear," by placing before them the fearful judgment of God, and the awful state for which they are preparing themselves by their life of sin, and thus "pull them out of the fire" before

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they drop into it. But "hate even the garments spotted by the flesh," or, while you endeavour to save them, do not even appear to extenuate their aggravated sin and guilt.

Ver. 24, 25. The apostle closes with a doxology full of comfort to his readers, inasmuch as God, to whom belong glory and majesty, is able to keep His own, in the midst of all the ungodliness that surrounds them in this present world. He will not suffer any of His children to be misled by the example of the wicked, much less to fall from grace. On the contrary, He will sanctify their every trial for becoming thereby the more meet for "being presented faultless before the presence of His glory with exceeding joy" (1 Pet. i. 8). "To the only wise God our Saviour" (Gr. *μόνῳ θεῷ σωτῆρι ἡμῶν*, the only God our Saviour), "be glory and majesty, dominion, and power, now and ever. Amen."

The appropriateness of this epistle being placed just before the Book of Revelation, as a sort of introduction to it, has been noticed by several writers.

Art. IV.—NOTES ON EPHESIANS.

Chap. IV. 1. *I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.*

With the commencement of this chapter begins the practical exhortations which the apostle builds upon the previous doctrinal statements. He had intended to begin them at the first verse of the previous chapter—"For this cause I, Paul, the prisoner of Jesus Christ, for you Gentiles,"—when the allusion to his special setting apart as the apostle to the Gentiles diverted his thoughts for a time into a new channel, and he ran off in a parenthesis occupying all the chapter, and bearing, as I said, *in loco*, "the impress of fervent gratitude and overflowing love —gratitude for his own conversion and call to the apostleship, and love to these his spiritual children; the combined affections issuing in this fervid burst of acknowledgment and prayer."

He now returns from the digression, and again connects the urgent exhortation which he is about to give them with the great doctrine enunciated in the close of the second chapter, namely, that these Ephesian Gentiles are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; and, as built upon the one foundation, are

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now, in Jesus Christ, builded together for an habitation of God through the Spirit.

Therefore, because they are now an habitation of God, they have a high vocation, and the apostle beseeches them to walk worthy of it. There is, moreover, a significance in the apostle repeating the statement regarding his own captivity. It is done evidently with the intention of deepening the intensity of his earnest exhortation. The Greek, although translated similarly in chap. iii., ver. 1, and here, in reality varies, and the fuller sense of this passage is, as given in marginal Bibles, "I, the prisoner in the Lord." He was a prisoner, as we said before, for the sake of Jesus, and because he had espoused the cause of Christ; but here he claims to be more. He claims to be a prisoner *in* the Lord, "as the element and sphere of his captivity"—a captivity which arose out of his "union with Christ, and devotion to His service." Therefore this fact gave greater weight and authority to his exhortations. It reminded them that what he is urging upon them, he himself considered worthy of suffering for, and therefore they should surely regard it as worthy of their deep and earnest attention. The Greek, altogether, is more forcible than our translation. Literally, it reads, "I exhort you, therefore—I, the prisoner in the Lord." There was weighty reason why Paul should be listened to at any time by the Ephesians, and so, authoritatively he says, "I exhort you." But this was additional authority, that he spoke out of chains for Christ's sake: "I, the prisoner in the Lord." So, claiming all personal authority, and reminding them by his "therefore" of the picture he had drawn of the high position into which they, once outcast, without God and without hope in the world, had now been brought by the grace of God in Christ Jesus, even to be temples of the Holy Ghost, he exhorts them as to the manner of life that was required of them in order to keep up a walk worthy of their high vocation—"the calling wherewith ye were called."

The expression "walk" is suggestive. It denotes consistency, activity, progression, and perseverance. Is it not thus very characteristic of what the Christian life ought to be? Furthermore, there is significance in the repetition here, "calling wherewith ye were called." They were in a *new* vocation or calling, but it was not of *their own* assumption. They were called to it. They were brought into it. It was a gift of divine grace. There must be no self-gratulation in regard to it. "The privileges and prospects to which the grace of God had called them, from a state of abject idolatry, ignorance, and vice; the obligations conferred on them; the plain and full

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instructions; the motives and encouragements afforded them; and everything in the doctrine and love of Christ, as well as the nature of their future inheritance, required of them a peculiar temper and conduct, which he was about to point out to them in various particulars."

Could we realise aright the loftiness of that vocation with which we are called, as the professing followers of Jesus Christ, would not our efforts to walk worthily of it be greatly energised? Oh, my brother! the calling is into oneness with Jesus Christ, and the character of our walk must be worthy of Him. Who is sufficient? "My grace," says our blessed Lord, "is sufficient for you, and My strength is made perfect in your weakness."

Ver. 2. *With all lowliness and meekness, with long-suffering forbearing one another in love.*

These expressions describe passively the character of the walk that shall be worthy of the Christian's calling. As that calling is one not of the convert's own creating, but a calling wherewith he is called, it shuts out all self-assumption; and so the first touch of the artist's pencil, sketching this new life-walk is "lowliness." In classic Greek the word meant "meanness of spirit;" "lowliness" being a disposition which the Greeks despised. In the New Testament it means "the esteeming of ourselves small because we are so—the thinking truly, and because truly, therefore lowlily, of ourselves." We find some of the early commentators, especially Chrysostom, regarded this in a different sense, conceiving it to mean "a making of ourselves small when we are great"—which, Trench says, is "a bringing in pride again under the disguise of humility." The true sense is clearly the other. The new calling opens the Christian's eyes to a sense of his own utter nothingness, in his own person and merits. Human philosophy uplifts with pride and vainglory, revealing the wonderful power and capacity of the mind of man. Divine grace reveals the infinite Jehovah, and makes man see how small he is in comparison; the finite and circumscribed in comparison with the infinite and boundless. This does not make the man mean, but it makes him lowly, and so fitted to be the grateful recipient of gifts divine. The natural man scorns God's offers of help—His gifts of grace—as derogatory to human dignity. The spiritual man opens his renewed heart gratefully and with avidity for the reception of communications of divine aid and strength, which he has learned he needs, that he cannot do without, and that he can only get by receiving them as a free gift from God. Therefore true lowliness is not meanness, but a receptivity arising out of

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a sense of need, a condition of mind which is true manliness in the best sense.

The next feature is "meekness." The coupling *and*—"lowliness and meekness"—shows that the meekness arises out of, and rests on, the lowliness just described. This grace is "that spirit in which we accept God's dealings without disputing; also the injuries done by men patiently, out of the thought that they are permitted by God for the purifying of His people." When we think of lowliness as springing from a true sense of our nothingness in the face of God's all-sufficiency, we see how naturally the meekness conjoined with it accepts without cavil or murmur God's disposing of us and our affairs. For it recognises His direct dealings with us, and His indirect dealings through the instrumentality of others, as the procedure of the All-wise, the All-powerful, and the All-loving; and we accept them as the beneficent arrangements, coupling our good with His glory, of Him whom we have learned to regard with the most profound and reverential, and withal loving and trustful deference.

This combined state or condition of the soul—lowliness and meekness—requires the exercise of "long-suffering,"—which means "the not taking swift vengeance, but leaving to the offender a place of repentence," and so may be taken as representing forbearance under all circumstances of provocation. The practical outcome of the "long-suffering" which the believer is to exercise is, "forbearing one another in love;" displaying towards one another the true charity that suffereth long and is kind; that will suffer rather than resent a wrong; that is tender towards the faults of others, leaving, as already said, to the wrong-doer a place of repentance.

What a lovely character the complete picture presents to us!—

"The lowly heart that leans on God
Is happy everywhere."

Ver. 3. *Endeavouring to keep the unity of the Spirit in the bond of peace.*

This is a description of the active condition in which this gracious character manifests itself. These passive graces do not remain in passivity. Thére is an earnest striving, a using diligence, a zealous giving diligence, to keep or conserve an important condition or state. These expressions, phases of the Greek word rendered "endeavouring," denote that the activity of the Christian life is not a matter of mere routine. "It needs pains to check the inward feelings when provoked." The heart and mind must be thrown into it; the whole soul must be stirred up, and every power and every affection brought to bear

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on the purpose. The purpose is a high and holy one, namely, to keep or maintain "the unity of the Spirit"—the oneness wrought by the Spirit—the Spirit's unity—that unity which the Spirit brings about—"the unity between men of different tempers, which flows from their having the Spirit, who is Himself One." This oneness is an inward grace, but it has an outward manifestation in the peace which binds, or ought to bind, the Church. The Spirit's unity is seen in the bond of peace. "Peace binds together the Church as a condition and symbol of that inner unity which is only wrought by the indwelling Spirit of God."

This keeping of the Spirit's oneness in the outward manifestation of an unbroken peace is the ideal of the Christian Church. Alas! How far are we from this as yet! The Church! If you want an illustration of differences and dislocations, take the Church in its present aspect towards the world. The world sees nothing but an agglomeration of sects, some bearing and forbearing with one another in a kind of hopeless feeling for each other; others frankly and outspokenly unchurching each other, and each claiming for itself alone to be the true and only Church, handing all others over to the uncovenanted mercies of God. Nevertheless THE CHURCH is *One*. And its description is this: "The general assembly and Church of the First-born, which are written in heaven." In the face of such an assertion in regard to the one Church, as contrasted with the disrupted, separated, and estranged condition in which the Church visible is now existing, it becomes a practical question with the individual believer, How am I to endeavour to keep the unity of the Spirit in the bond of peace? That each individual believer has a part to play is, without doubt, certain. Thou, brother! walk worthy of thy vocation: it is a vocation into oneness with Jesus Christ. I cannot help feeling, that if every individual believer did but realise that oneness, did but live as realising it, did but walk worthy of such calling, the result would speedily be the outward unity in the bond of peace. What we want is a baptism of the Holy Ghost, and then, as in Pentecostal days, we should see eye to eye. Personal differences, personal aims and objects, would disappear, because all would merge in the one great purpose of the Church's being—the glory of God, the honour of Christ, and the work of the Spirit in the salvation of souls. Let every Christian, every true follower of Christ, pray for this unity of the Spirit. To the united cry of His people we have the promise that the Church's Head will cordially and quickly respond. Such universal prayer would betoken the time of the end, that

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glorious time when the kingdoms of the earth, and all their glory and all their power, shall be the Lord Christ's, and He shall reign.

Ver. 4–6. *There is one body and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.*

This outward visible unity of the Church is no myth, no imaginative creature of the fancy, no dream of somnolent inventiveness. It is a doctrine based upon irrefragable principles, built up upon the most sound foundations. There is a oneness of purpose runs through all the works of God. They are the product of one Master-mind, and it is only as sin mars them that they fail to remain uniform, unique, and complete. To this argument the apostle now proceeds. The Church as a whole, and in each member, is to endeavour to keep the Spirit's unity. Say you, It is impossible? No! responds the apostle: The origin of the Church is one; its belief is one; its hope is one; its Master is one: it is but reasonable that the Church should be one also.

The argument is wrought out in a series of statements which are here rendered all the more forcible and striking that they are abruptly introduced without any connecting particle. The words of our version, "There is," are not in the Greek, and their omission renders the statement more emphatic, though it would be untranslatable without them in English. Some would supply the connection as "Ye are one body;" but this will not suit the following statements. "The assertion of the unity of the Church and of our Lord in all His operations and ordinances, springs immediately out of the last exhortation, as following it up to its great primal ground in the verities of God. To suppose it connected by a '*for*' understood, is to destroy the force and vividness with which the great central truth is at once introduced without preface."

The statement of the central truth, then, is this:—

1. There is one body; that is, Christ's mystical body. He Himself in heaven—believers, members of His body, on earth. Separated yet one. Yet to be visibly one. "Outward uniformity is as yet unattainable: but beginning by having one mind, we shall hereafter have one body, the true body of Christ. All believers in every age are already one as joined to the one Head. But its unity is not yet visible, as the Head is not visible; but it shall appear when He shall appear. Meanwhile the rule is, in essentials, unity: in doubtful questions, liberty: in all things, charity. There is not unity where both go to heaven under

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different names; none where, with the same name, one goes to heaven, the other to hell. Truth is first: those who reach it will reach unity, because truth is one. Those who seek unity first may purchase it at the sacrifice of truth, and so of the soul itself."

2. And one Spirit. "The Holy Spirit, who dwells in and vivifies and rules that one body." These are the two parts of the visible Church. The whole Church "one body, of which every believer is a member, and of which Christ is the Head, and this body so animated by one life or soul, even the omnipresent Spirit of Christ."

3. One hope. The body and the Spirit, into union with which they were called, were one. So the condition and sphere of their calling were one. Each of all the unnumbered host of the redeemed have one hope, one expectation. Under the old law there were classes separated by lines which could not be passed over. All that separation was now done away. "The one hope, flowing from one calling, is the element in which we were called." Jew and Gentile now alike participate in the hope and expectation of eternal life, through their calling into union with this Spirit-inspired Church. The statement is reflex. One calling into one hope, on one foundation. Because all are called into the one body, Christ's Spirit-vivified Church, therefore the hope of each is the same.

4. One Lord. Jesus Christ is Lord as the head of His Church; "placed prominently forward as the head of His one body the Church, and the one divine object towards whom faith is directed, and into whom all Christians are baptized." The verse presents to us the tangible ground of the co-existence of the one body and the one Spirit. For this Spirit-inspired body is recognised in a great objective fact—one Lord; a great subjective one, mental and spiritual—one faith; a great fact combining these two—one baptism, or outward recognition of an inward state. One Lord, we have seen, Jesus Christ, then—

5. One faith—the act by which we recognise the one Lord; the saving faith which unites to Jesus. Not that which we believe—not the object of belief, but the act of believing, the accepting, the apprehending of Christ as Lord. Christians may believe different things, and may believe in different degrees; but the act of faith, the taking Jesus for Lord and Saviour, is one to all. Significantly in this sense faith is one—"One faith."

6. One baptism—a further consequence of the recognition of our Lord. "As there was one Lord and one faith in Him, so was there one and one only baptism into Him, one and one only inward element, and one and one only outward seal."

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" The objective seal of the subjective faith, by which, as a badge, the members of Christ are outwardly and visibly stamped with His name. The other sacrament, being a matured act of subsequent participation, a function of the incorporate, not a seal of incorporation (a symbol of union, not of unity, so Ellicott), is not here adduced. See 1 Cor. x. 17, where an act was in question which was a clear breach of union—it, that is, the Sacrament of the Lord's Supper, forms the rallying point."

And this unity of body and spirit, in the one hope of union, with which believers are called by their faith, outwardly witnessed to in baptism into one Lord, has its climax in—

7. One God and Father: The eternal Father, the everlasting Jehovah, the self-existent Author of all. "My Father and your Father: my God and your God." The central object from whom all springs, to whom all tends: the productive source, the attractive centre. It has been well pointed out that there is here a double line of argument in favour of the Trinity. First, on the ascending scale, in verses 3, 4, and 5. "1st, The one Spirit dwelling in the one body. 2d, The one Lord—Christ—appropriated by faith, and professed in baptism. 3d, One God and Father, supreme, in whom all find their end and object." The statement of the same argument on the descending scale is this:—The God and Father of all is—1st, Above all; 2d, Through all; 3d, In all. That the "all" here means men, all men, there appears to be no room to doubt. Though there are other interpretations, this seems the most simple. 1st, Above or over all. God himself in His sovereignty as the God and Father of all—the First Person of the glorious Trinity. 2d, Through all. In the person of the Son, by reason of that mysterious union of believers to Jesus. Do you say, Not *all*, for all men are not believers? In reply, ALL, for the redemption of Christ is a redemption of man's nature, and ALL, EVERY ONE, *may* become one with Jesus in this work of His, and so be brought into that near relation to the Father which is here represented by the statement that the Father is through all. 3d, In all, by the indwelling of the Spirit. "All these," says Alford, "are the work of the Father; it is He who in direct sovereignty is over all; He who is glorified in the filling of all things by His Son; He who is revealed by the witness of the indwelling Spirit."

What a thought for the poor depressed, erring, stumbling disciple! You are tried and ready to fail. God, THE Father, YOUR Father, is over all, ruler, controller. You are called to put your trust in Him. You say I cannot, He is far removed from me; He so holy, I so unholy; He so pure, I so pol-

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luted; He so righteous, I so wicked. True! But He has come down, and in Jesus Christ is bone of our bone and flesh of our flesh. He, even He himself, is allied to us by a near and tender tie, so that His overlooking sovereign care is that of a near relative and friend. Distrustful, do you ask, How am I to know this? By His Holy Spirit. He is not only *over*, He is not only *related*, He is furthermore *in* you—part and parcel of your spiritual being by the presence in your souls of His own Holy Spirit, the third Person of the glorious Trinity—He of whom Jesus spake when He said, "The Father shall give you another Comforter, that He may abide with you for ever, even the Spirit of Truth." With this Spirit, the new Comforter sent by the Father, Jesus identifies Himself. He must go. His bodily presence may be no more with His disciples. In His place another Comforter comes; and yet He says I will not leave you comfortless, I will come unto you. The Spirit coming, Jesus is present with the Spirit—presence of Jesus in the Father's gift. "Why art thou cast down, O my soul? why art thou disquieted in me? Hope (that is trust) thou in God, for I shall yet praise Him—the health of my countenance and my God." Accept the blessed comfort of this annunciation, and you may say with Paul, "I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

Ver. 7. *But unto every one of us is given grace, according to the measure of the gift of Christ.*

Having demonstrated the unity of the Church, the apostle now points out the privilege and responsibility of the individual units of which the Church is composed. "One Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all." *But!* that is, notwithstanding this oneness of the whole, the individual does not lose his individuality. He is not saved in the mass. *Unto every one,* to each one individual, not one is overlooked. There is enough for all, and there is the particular bestowal on each; and so there is a further exhibition of unity in this view of it. The gift is to all, but it is also to each. In the distribution of "the gifts" mentioned in the next verse, no individual is overlooked. Each receives his own peculiar gift, the exercise of which for the good of the rest is a contribution to, and evidence of the unity of the Spirit. *Is grace given*, or, as in some MSS., *the* grace, "the ever-giving grace which manifests itself in the peculiar gift?" The period of this gift, we learn from the next verse, was the ascension of Christ. He began to bestow His gift then, and He has been

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pouring them down on His Church in one continuous stream ever since. This grace or favour, bestowed on the Church at large, and on each single member of it personally and individually, is *according to the measure of the gift of Christ.* Twice already has a proportion of gift been stated. Once, when the forgiveness of sins was in question, the measure was "the riches of His grace;" again, when it was "strengthening" that was sought for, the measure was "the riches of His glory." Now the measure of the grace bestowed is "the gift of Christ"—the gift that Christ gives—a gift which Paul in another place calls "unspeakable." Yes! God the Father hath put all things under the feet of Christ, and made Him to be head over all things for His Church. All fulness dwells in Him; and He bestows on His Church and people the blessings treasured up in Himself, with no niggard hand. He gives them as a King. Large, liberal, comprehensive, and withal particular, are the gifts which the Head of the Church bestows on the Church's members. What a source of comfort to suffering believers! Each is a part of the great unity, and to each, however to all seeming unknown and out of sight, does God give grace according to the measure of the gift of Christ. Lone one, lying on thy couch, whose eye for more than a quarter of a century has glanced no further than the small window of thy little cottage can command, thine imprisonment and thy pains are the gift of Christ, and measured out to thee by Him. "Your sister," wrote an aged relative to an ancestor of mine,—"your sister suffers a great deal of pain, and her complaints are frequently recurring. By these, as well as other means, her heavenly Father is, I think, fast making her meet to be a partaker of the inheritance of the saints in light." So we see God's gifts are very various. Suffering is oftentimes not the least valuable of them.

But the gifts the apostle is here speaking of are rather God's providences to individuals, for the good of the whole Church, than personal providences for the good of the single subject of them. And yet who will affirm that the dealings which fit one solitary saint for glory have not an influential bearing for good upon the whole Church? We know of one afflicted young woman, who, a life-long invalid, not only taught a large class of girls, as to be able to say that she had good reason to believe that *all* of them were converted, but who, besides, has laid the Church of Christ under no ordinary obligation by her hymns and meditations, many of which have become household words with the children of God. And we know another humble person, now very aged, who has not been outside her little cottage

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for five and twenty years, so feeble, that a breath of air from the opened door has been known to make her faint, with one arm amputated and one thigh broken, who nevertheless has instilled into a long series of generations the elements of religious truth, and whose pupils, thoroughly indoctrinated in the teachings of the Westminster Shorter Catechism, and well read in the evangelists and epistles, may be found in every quarter of the globe. Say not, then, nor think, that the gift which is a cup of suffering is not one of those gifts which are a true token of the unity of the Spirit.

But these more public gifts with which the apostle is here dealing, he goes on to show were matter of promise, and as such, matter of faith in Old Testament times.

Ver. 8. *Wherefore He saith when He ascended up on high, He led captivity captive, and gave gifts unto men.*

Wherefore, or on this account, that is, on account of the gifts given by Christ to man, He, God saith—God speaking by the mouth of David in the Sixty-eighth Psalm saith. Some have thought that the citation here is not from the psalm, but from some Christian hymn unknown to us. But the reference is authoritative to Scripture, and therefore we cannot doubt that the citation, notwithstanding seeming difficulties, is from that psalm. "With the question," says Alford, "as to the occasion and intent of that psalm we are not concerned. It is a song of triumph at some bringing up of the ark to the hill of Zion. It is *therefore* a Messianic psalm. Every part of that ark, every stone of that hill, was full of spiritual meaning. Every note struck on the lyres of the sweet singers of Israel is but part of a chord deep and world-wide, sounding from the golden harps of redemption. The partial triumphs of David and Solomon only prefigured as in a prophetic mirror the universal and eternal triumph of the incarnate Son of God. Those who do not understand this have yet their first lesson in the Old Testament to learn."

The quotation is a scriptural confirmation of what the apostle had asserted in the previous verse. The form in which Paul uses the words is different from that of David. The psalm says, "Thou hast received gifts for men." The apostle says, "He gave gifts unto men." Much has been written on this. We shall get a good lesson if we apprehend the meaning thus: Christ received gifts; Christ gave gifts. All things are given to Christ for His Church, to be given again to His Church. "As a triumphing conqueror distributes the spoils of foes as donatives among his people, so Christ after His conquest of the powers of darkness." In the psalm, the ascending ark

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going up into the hill of Zion, represented God. Paul applies the type to Christ. There is no robbery, for Christ is God. The reference is clearly to the ascension of Christ. When he returned to glory, He led captivity captive; that is, a troop of captives were led by Him triumphantly captive. In the psalm the reference would be to the prisoners taken in the war. Christ's captives, over whom He triumphed gloriously in His death and resurrection, are His enemies, Satan, sin, and death. Triumphing thus, Jesus celebrates His victory by liberal largesses. He gives gifts unto men. The ascension of Christ was evidence that could not be gainsaid of His triumph over His foes. He fought and triumphed for His Church. The fruits of his victory He bestowed largely upon men.

Here the apostle pauses, and in a parenthesis offers a further explanation of the statement just made.

Ver. 9, 10. *Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same, also that ascended up far above all heavens, that He might fill all things.*

These verses contain an argument for the divinity of Jesus Christ. For the apostle connects the ascension of Christ with His previous descent. Now Christ alone first descended and then ascended. "The psalm's assertion of His ascent (assuming Him to be God), implies a previous descent, which only holds good of Christ who first descended, then ascended; for the Father does not ascend or descend. Yet the psalm plainly refers to God. It must therefore be God the Son, as Himself declares. 'No man,' said Christ to Nicodemus, 'hath ascended up to heaven but He that came down from heaven, even the Son of man which is in heaven.' Others, though they did not previously descend, have ascended. None save Christ can be referred to in the psalm as having done so; for it is of God it speaks." There seems, too, to be a deeper reference here than to the mere incarnation of Christ. For it is not said that He descended to the earth, but to the lower parts of the earth, conveying the idea that the warfare in which He had taken Satan and his powers captive was carried into their very citadel, their place of habitation; and so His ascent with the spoils of victory was made from "the lower parts of the earth."

Ver. 10 repeats the statement, and is more correctly rendered thus: *He that descended, He is also He that ascended up above all the heavens.* It was no other but God the Son who descended, and no other that again ascended. And He ascended into the place of highest power and glory. "Above

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all the heavens;" to the highest heavens, consonant with the Jewish notion of a plurality of heavens. The expression simply and generally means, as paraphrased by Bishop Pearson (quoted by Ellicott), " Whatsoever heaven is higher than all the rest that are called heavens, into that place did He ascend." He has gone thither in order *that He might fill all things.* The Greek has the force of a continuous act, and presents to us the risen Saviour, ascended and glorified, filling all things, " the whole universe, with His presence, His sovereignty, His working by the Spirit; not with His glorified body, as some have thought." " Christ is perfect God and perfect and glorified man: as the former, He is present everywhere; as the latter, He can be present anywhere."

The meek and lowly Jesus, familar once with the sufferings and sorrows of men, has ascended up far above all heavens, even to the very throne of God. Might we not have feared that He would have banished from His thoughts the scene where He endured such grief and woe, and rejoice in the restored light of His Father's face. He does not so. He ascended that He might fill all things. He fills all things still, and ever will continue to fill them. But He never forgets His struggling people on earth. He gave gifts unto men. Gifts, by means of which His saints might be perfected, His work carried on, His Church edified, till each believer and all the Church of the redeemed reach the measure of the stature of the fulness of Christ.

Courage, then, brother! Is it a dark day with thee? Look up. Thy glorified Lord filleth all things, and has given gifts for thee. But see to it that He *is* thy Lord; that thou art resting on His finished work; that thou art abiding in Him. Elsewise His filling of all things will be to thy discomfiture, not thy comfort. In Him, all is for thee. Out of Him, all is against thee. Choose ye, therefore, this day whom ye will serve. The Lord help thee to the only wise choice. " One thing is needful: and Mary hath chosen that good part which shall not be taken away from her."

Art. V.—HEBREW INSCRIPTION.

A QUESTION has recently been asked, with reference to the words in 2 Kings xxiii. 17, "What *title* is that that I see?" and that question is whether this passage indicates that there

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was an inscription? (*Notes and Queries,* 4th S., vol. v., 680). To this it has been replied, that the word "title" does not mean an inscription, or even a name, but simply a monument, a sepulchral mound, tumulus, cairn (*Notes and Queries,* 4th S., vol. vi., 51, 2), a heap of stones placed as a mark or indication for any particular purpose; as to point out the place of a grave, the direction of a route in the desert (*ibid.*, 160). I cannot agree with any of the answers which have been given to the question, whether there was an inscription on the tomb of the true prophet, as noticed in 2 Kings xxiii. 17.

In order that the matter may be properly considered, I will at once set out the whole, both in 1st and 2d Kings, that bears upon the subject. 1 Kings xiii., after stating the death of the true prophet, in ver. 30, proceeds: "And he (the false prophet) laid his carcase in his own grave; and they mourned over him, saying, Alas! my brother." And ver. 31 states, that "after he had buried him," he charged his sons, "when I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones."

2 Kings xxiii., ver. 15, "Moreover, the altar that was at Bethel, and the high place that Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he (Josiah) brake down and stamped it small to powder, and burned the grove." Ver. 16, "And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed [when Jeroboam stood in the feast at the altar, and he turned himself and lifted up his eyes upon the sepulchre of the man of God*], who proclaimed these words." Ver. 17, "Then he said, What title is that that I see? And the men of the city told him, It is the sepulchre of the man of God which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel." Ver. 18, "And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria."

The Jews disposed of their dead in three ways—

1. They buried them in the earth as we do, and they frequently either laid stones upon the graves, or erected pillars or headstones at the graves. Dr Bonar ("Land of Promise," 77), speaking of the tombs in the Jewish burying-ground at Hebron, says, "Most of the tombstones are so large, that they appear like masses of the rock laid bare, or the tombstones of giants,

* **From the Septuagint.**

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all lying flat. Probably this has been a burying-ground from the days of Abraham."

As to pillars or headstones, when Rachel died, "Jacob set (erected) a pillar upon (at or near) her grave" (Gen. xxxv. 20). At Sarbut-el-Khadem, which is supposed by Niebuhr ("Voyage en Arabie," tom. i., p. 191) and others to be Kibroth Hattaavah, there are in the graveyard at the top of the mountain upright stones, varying from 7 to 10 feet in height, from 18 inches to 2 feet in breadth, and from 14 to 16 inches in thickness, and rounded at the top, forming an arch over the broadest sides. They are covered with hieroglyphics, which are quite perfect on some of the stones, but on others the inscription and the stone have been deeply worn away (Robinson "Biblical Researches," vol. i., p. 113). The practice of erecting head-stones has continued among the Jews to the present time; but it was not confined to them, as it is repeatedly mentioned in Homer, Il. xi. 371; xvii. 434; xvi. 457, 675; Od. xii. 14. In these cases a barrow or low * seems to have been raised, and the pillar placed at the top of it. But under the wonderful tumulus of Hanai Tepeh in the Troad, and below the ashes of the wood which had burnt the dead, whose bone-ashes rested on them, there was found in the natural earth a skeleton, extended at full length, with a large unhewn stone at its head (*Archæological Journal*, No. 61, 1859, p. 3).

II. The Jews buried their dead in tombs hollowed out of the rocks, with which Judea abounds. Some of these tombs near to Jerusalem are thus described by Dr Bonar ("Land of Promise," 147):—"They are carefully hewn out of the rock, with chambers inside, and sometimes a well-carved front, *on one or two of which there are inscriptions.* None of them go downwards; they are all cut horizontally into the face of the rock, so that there was no letting down into the tomb, as with us, but rather a lifting up. The entrances were in general small, and could easily be filled up with rolling a stone to them, as in the tomb of Joseph of Arimathea." The chambers of one he explored were "endless; some to the right, some to the left, some in front, extending one beyond the other in succession; and each of these chambers shelved or boxed round with receptacles for coffins—all cut out of the rock. The coffins or sarcophagi † were away, but their contents were there, and *the amount of skulls, bones, and dust is beyond description.*" And at another place (p. 238) he adds, "The tombs are numerous; some on the face of the projecting mass, others in some with-

* "Low," in many parts of England, means a burial mound.

† The bodies seem to have been laid here simply in their shrouds (p. 240, note).

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drawing nook; some merely hewn out of the hill; others built and adorned; some with very small apertures for entrance; others with doors, which merely require a little stooping; *some with inscriptions* (*much defaced*), others bare. This has evidently been the original necropolis of the city. Some of these tombs are the excavations of the ancient possessors of the land. Rephaim, Jebusite, Jew, Greek, Roman, Christian—all, save Moslem, lie here."

III. In extraordinary cases the Jews buried under heaps of stones; but this was only where the deceased had been an evil-doer. Thus, after all Israel had stoned Achan for concealing spoil, "they raised over him a great heap (גל) of stones" (Josh. vii. 26). So Joshua, after he had hanged the king of Ai on a tree till eventide, and then taken his body down, in compliance with the command in Deut. xxi. 23, raised thereon a great heap (גל-אבנים) of stones (Josh. viii. 29), possibly because "he that is hanged is accursed of God" (Deut. xxi. 23). Thirdly, after Absalom was dead they laid a very great heap (גל-אבנים) of stones upon him (2 Sam. xviii. 17). This was either because he was a rebel, or a disobedient son; in which latter case a man was liable to be stoned, according to Deut. xxi. 18–21; and see Joseph .Ant., lib. iv., c. 8, s. 24. And even to this day Jewish parents bring their children to the tomb he had prepared for himself (2 Sam. xviii. 18), to remind them of his doom, and make them throw stones at the tomb in testimony of their abhorrence of his undutiful conduct; and an immense heap of stones now lies in front of his tomb (Bonar, 137). And I have read somewhere that at the present day it is the common practice in Palestine, where a robber has been executed, for the passengers to cast stones upon his grave as they pass by it.

And here I make two remarks:—First, That in all these instances a heap of stones is גל-אבנים, and in the Sept. *σωρὸν λίθων*; and one would have expected to have found the same expressions in Hebrew and Greek in 2 Kings xxiii. 17, if there had been a heap of stones there. In Gen. xxxi. 46, a heap of stones, which was not funereal, is also גל; but there the Sept. has *βουνὸν*. Now that agrees with *σωρὸς* in meaning a heap; but I think the difference in the Sept. is explainable: *σορὸς* means a coffin and a sepulchre; and Plutarch in "Numa" has *λιθίνας σοροὺς*. Now I have no doubt that originally *σωρὸς* and *σορὸς* were the same word, spelt as the latter is, and this is substantiated in two ways. Originally the Greeks had not the letter omega, and their omicron is one form of the Phœnician ayin which, like the Hebrew, had doubtless a long and short

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sound. Then the omega is formed from two Phœnician ayins of another form ⌒, with an opening at the top, instead of being circular. If this view is correct, it shows that the Sept. properly applied *σωρὸς* to the burial mounds, and properly applied *βουνὸς* to the other mounds; and it furnishes an additional reason for supposing they would have used *σωρὸς* in 2d Kings had a heap existed there. Secondly, The heaps are, in two cases, described as "great," and "very great" in the third.

Now, of these three modes of burial, there can be no doubt that the second was that referred to in the passages in 1st and 2d Kings. The sepulchres were "in the mount." The bones in them were clearly easily accessible, whether a stone had to be rolled away or the entrance was open. It would only be in rock-tombs that bones would remain for three hundred and fifty years the time which had elapsed after the burial of the prophet; in such graves as ours they would go to decay in a far shorter time. I know one churchyard where the body, bones, and coffin, all decayed within twenty years, and nothing except the coffin-plate remained.

The destruction or preservation of bones depends upon the earth, &c., by which they are inclosed. ALTERNATION of wet and dry produces the quickest destruction; therefore it takes place sooner in gravel or sand than in loam or clay; in the latter bones *may* be preserved for ages, for both air and wet may be excluded by clay. In a leaden coffin bones sometimes remain for a hundred years. This is the case in the church in whose churchyard they perish in twenty years. In a barrow in the same parish, an urn contained fragments of (burnt) bones, part of a rib and knee-cap, which could not be less than two thousand years old. But in all ordinary burials a hundred years is the ultimate period to which the existence of bones extends.

I will now give some reasons which go to prove that there was no heap of stones at the tomb of the prophet.

I. It is clear that the false prophet meant to bury the true prophet as honourably as he could; he never, then, would have dishonoured him by raising a heap of stones over him. This inference from the Bible is proved to be correct by Josephus, who tells us that the false prophet honoured the true prophet with a costly funeral (*πολυτελοῦς μὲν κηδείας ἠξίωσεν*, Ant. Jud., lib. viii., c. 9). And here it may be observed, that the tomb may have continued till the time of Josephus, and he may have learnt from it not only the costliness of the funeral, but Jadon, the name of the prophet, which he mentions; for the rock may have been ornamented with sculptures, and may have had an inscription on it containing the prophet's name. Equally clear is it that

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the false prophet would never have given directions to be buried in so dishonourable a grave himself.

II. The false prophet intended to be buried in the same grave; now, it is absurd to suppose that he would erect a great pile of stones, which would require great labour to remove for his own burial; but, if the tomb was in the rock, it was perfectly natural that he should direct his burial in it, as it would be the easy and usual course to roll away the stone that closed its mouth whenever he came be be buried. These rock-tombs were in fact formed, like our own family-vaults, so as to receive a succession of burials in them, and for that purpose their mouths were only closed so far as was necessary, and were easily opened whenever necessary.

III. If the tombs were in the rock, it is difficult to conceive how a heap of stones could stand on the tomb, or at the mouth of it.

Each of these points is entirely distinct from the others, and if any of them were to fail, it would not affect the others.

I next turn to the stone placed at the mouth of a rock-tomb. I do not find any mention of such a stone in the Old Testament; but there are four notices of them in the New Testament (John xx. 1; xi. 38; Mark xvi. 4; Luke xxiv. 2); and in all these it is simply called *λίθος*. Now, knowing how constantly the Evangelists use the very terms of the Sept., I should have expected to find in each of these cases *σκόπελος*, if that word meant this particular stone; and the inference I draw is that *σκόπελος* did not mean this stone, I also find that the Jews called this stone *Golel* (Goodwin's "Moses and Aaron," lib. vi., c. 5, s. 7, cited Bonar, 560); no doubt from גל, to roll, because it was rolled to and from the entrance of the tomb. The conclusion I draw from all this is that this stone was not called ציון

It also seems improbable that such a stone should have an inscription upon it, whether it alone stopped the mouth of the tomb, or earth was also used, as in the case of Jehoshaphat's tomb (Bonar, 132); for the rolling it backwards and forwards would injure the inscription; and the inscriptions on the rock make it probable that that was the usual place for them.

I next turn to the antiquity of engraving upon stone. The tables on which the commandments were inscribed may first be mentioned. As to these there is a Jewish tradition that they lie concealed under the Haram; and I have reason to know that one Jew at least anticipates that they may be found in the excavations carried on now at Jerusalem:—Jos. Ant., Jud. lib. viii., c. 4, s. 1, mentions "*δύο λιθίνας πλάκας, ἅι τοὺς δέκα λόγους τοὺς ὑπὸ τοῦ θεοῦ Μωυσῇ λαληθέντας ἐν Σινάιῳ ὄρει ἐγγεγραμμένους ἀυταῖς ἔσωζον.*" This looks as if he knew they

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were still existing in his time. Then when Joshua built an altar on Mount Ebal, "he wrote (engraved, יכתב) upon the stones a copy of the law of Moses" (Josh. viii. 32).* The engravings recently discovered on the foundation-stones of the temple, prove that engraving on stone was practised in Solomon's time. Then comes the Moabitish inscription, which may be about 900 B.C. And lastly, the very long and fine inscription upon the sarcophagus of Esmunazar, found at Sidon, which may be 700 or 800 years B.C. These two inscriptions show that engraving on stone must have been practised in Palestine for ages before their dates; for it is impossible to suppose that engraving on stone could have reached such a state of perfection without a very protracted practice.

In "Palestine Exploration Fund," No. VII., 372, three inscriptions on jar handles found at the foot of the wall, at the south-east angle of the Haram, on "clay mould," which is of older date than the wall, are thus given—

1. Le MeLeK ZePHa, *i.e.*, of (or belonging to) King Zepha.†
2. LeK SHaT, *i.e.*, King Shat.
3. LeK, *i.e.*, King.

These are plainly older than Solomon's time from the position in which they were found; and also because the kings *must* have been kings of the Jebusites.

It strikes me that these jars were royal measures of liquid. The inscriptions upon the Nineveh lions show that royal weights were marked with the king's title; and if weights were so marked, no doubt measures would be so also.

I also venture to think that engraving on stone was probably the earliest mode of writing. The Jews, Phœnicians, &c., inscribed and wrote from the right hand to the left. Now it is plain that this is not the manner which is most convenient to the conformation of the hand. How, then, came it to arise?

If any one will watch a stone-mason, he will see that he holds a chisel in his left hand and a hammer in his right, and always works from right to left; indeed, he hardly could work from left to right. Then if any one engraved letters on stone, he would naturally work the same way; and the more so, as by so working, the engraving already done would be open to view, and would serve as a guide to that which remained to be done; but if the working were from left to right, the left hand and

* See Deut. xxvii. 8.

† Dr Birch renders this "Son of the King Zepha." I know no instance where le means "son": le is clearly used here in the same way as in the heading of the Psalms—"le David"—and means that the jar either belonged to, or was a measure of, the king, *i.e.*, a royal measure.

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arm would conceal what had been done; and this would be the case whether the engraving were with a chisel or with a punch. If engraving from right to left existed before writing, it is easy to see that writing from right to left would probably be adopted when writing began.

This is merely my own conjecture; but it is supported to some extent by two things. The word כתב, which is commonly used in the sense of to write, primarily means to engrave; and the Greeks soon changed the direction of the writing: first, in every alternate line, and then altogether. This probably was done because it suited the conformation of the hand better. I think I have adduced abundantly sufficient grounds to suppose that engraving on stone existed in Palestine long before the old prophet was buried.

And here I trust I may be pardoned for noticing a very prevalent fallacy, which consists in supposing that because no evidence is forthcoming that a particular fact existed in very ancient times, that fact did not exist. Now obviously a fact may have existed, and yet the evidence of it may either have been wholly lost, or may not hitherto have been found. Niebuhr discredited Livy to a great extent, simply for want of evidence to support his statements. Mr Parker has recently made great searches in Rome, and discovered the remains of many walls, aqueducts, &c., which completely support Livy's statements; and at a recent meeting of the Royal Archæological Institute, a vote of thanks was given to Mr Parker for the great services he had rendered to the *cause of truth* by the discoveries he had made. Again, the great Lepsius, in his "Standard Alphabet," 175, says, that the two vowels *i* and *u* were the most important in writing Hebrew, and were *primitive* vowels in many words; and he gives as examples the proper names צידון Sidun, and ציון Siun. Now the Esmunazar inscription has צדן and צדנים without either the *i* or *u* in any instance. Such examples—and they might easily be multiplied—ought to serve as a warning against any one jumping to any conclusion in such ancient matters, merely because there is no evidence of them; and I have noticed the point here because Benjamin of Tudela states that some of the tombstones in Zion had inscriptions on them, and that the Christians destroyed these monuments, and used the stones in building (vol. i., p. 62, cited Bonar, 560). So that it may well be that inscribed monuments of very early date may have perished in this way, as well as otherwise; and it is not to be assumed that none such ever existed because none now are in existence or forthcoming.

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It is clear, that, by the Jewish law, every person who came in contact with a dead body was polluted (Lev. xxii. 4; Num. v. 2; Ezek. xliv. 25; Matt. xxiii. 27); and therefore it was but natural that some kind of mark should be used to prevent persons from unadvisedly becoming polluted. And Carpzovius states that no Jewish sepulchre was left without the mark ציון or נפש, lest passers-by should contract uncleanness by touching the grave ("Notes on Goodwin," p. 645, cited Bonar, 559.) נפש is the word used for a dead body in the passages in Leviticus and Numbers just cited, and it can hardly be doubted that that word came to be inscribed on tombstones in consequence of these passages. Then Dr Bonar tells us that the flat stones in the valley of Jehoshaphat have their inscriptions, some longer and some shorter, with the little ציון at the top (Bonar, 559); and he tells us that the inscriptions are very numerous in that valley, and he gives us copies of two of them, both "commencing *as usual* with the word Tsiun, a mark, or sign, or epitaph" (Bonar, 257, 258, with the note "Monumentum sepulchrale, epitaphium, Buxtorff.—See Levi's Lingua Sacra, vol. v., *sub voce*," &c.) In both the copies so given, ציון has no connection with the rest of the inscription.

Now here we have not only the fact that it was the common practice of the Jews to inscribe this word upon their gravestones, but we have the reason for it. It is quite true that we have no date ascribed to any of these inscriptions; but we have seen that the rock-tombs are supposed to be, some of them, as old as the first occupation of the Jews, and that their inscriptions are much defaced. Now there is nothing much more remarkable than the extremely long endurance of inscriptions in the Holy Land, and some other hot countries. An eye-witness has informed me that in the quarries from which the stones of the Pyramids were hewn, the marks of the tools are still perfectly fresh; and I have seen a very soft sandstone slab from Nubia, on which some of the Phœnician letters were as perfect as if they had just been cut, though the others had perished, and I do not think any one would have conceived that any letters could have endured one hundred years on such a stone. Now this gives rise to two remarks. It is impossible to form any idea of the age of any such inscriptions. Let any one examine the fragments of the Moabitish stone at the office of the Palestine Exploration Fund, and he will see that the inscribed letters may be of almost any age. He knows they must be more than 2000 years old, and he will see no reason why they may not be double that age. In "Palestine Exploration Fund," vii. 376, it is said that in the royal caverns at Jerusalem, fifteen years ago, "the marks of the chisel on the dry portions of the

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rock looked as new and as fresh as if the workmen had only just retired;" though "those portions of the cutaway rock, which lie exposed to the action of water, were coated over with a thick incrustation of stalactites, which showed the remoteness of the age of excavation." Secondly, when it appears that the inscriptions on the rock-tombs are "much defaced," the natural inference is that they are of extreme antiquity. The first remark shows that inscriptions *may* exist as old as the prophet's tomb; the second shows that such inscriptions *do* exist. And when I find that there has existed a practice of inscribing Tsiun on tombs for an unknown period, and I find the question asked, Whose Tsiun is this? with reference to a tomb, surely the only reasonable inference is that Tsiun was inscribed there. Otherwise we must suppose that the Tsiun there mentioned meant one thing, and that it meant another thing upon the tombstone. In a question also of this kind, the peculiar tenacity with which the Jews have adhered to their customs from the time of Moses deserves very considerable weight. The adherence to certain fixed customs affords very strong evidence against the introduction of new customs; for that introduction is an addition to, if it be not a variation of, the existing customs. This fairly leads to the inference that if you find a custom prevalent at the time of our Saviour, it had existed for an unlimited time previously, unless the contrary appear; and when that custom is founded on a pollution declared by Moses, the fair inference is that it is as old as that time, unless the contrary be shown. The most ancient wells in Judea are, I think, surrounded by stones at the top to prevent any one falling into them; does any one doubt that this is a primeval custom—a custom coeval with the earliest wells?

The two prophets were in the same tomb; now only one ציון existed. If this were a heap of stones, pillar, or anything else without an inscription upon it, it is manifest that it would not indicate the tomb of either the one or the other prophet. The only thing that could do that would be an inscription containing the name of one of them; and Josiah's question and the people's answer plainly show that this ציון did indicate the particular person. Again, the tomb was in fact the tomb of the false prophet, and if the question had been whose tomb it was, the answer must have been that it was his tomb, if that fact were known. It was only because the ציון necessarily applied to the other prophet that the question and answer could have been what they were. The necessary conclusion from this is, that there was an inscription, not only of ציון, but also of the name of the old prophet.

Another remark which occurs here is, that the ציון here

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was something which did not exist at any of the other tombs, and was not applied to any of the other dead, including the false prophet; now it is possible, and very probable, that the prophet, who was so magnificently buried, should have an inscription placed on his burial-place. One can well suppose that ordinary graves might be marked with ציון or נפש only, and extraordinary graves might have inscriptions in addition to the ציון at the top of them.

It has been said that Josiah would not have asked whose ציון it was if there had been any inscription. One fact is worth a thousand arguments. I was in All Saints' Church at Derby last spring, and on the north wall there is a fine monument to Sir W. Wheler, who died in 1666, with a long Latin inscription on it; and, though standing only a pew's length off, I did ask whose monument it was. There are no divisions between the words, and there are sundry contractions in it, so that the inscription took me considerable trouble to decipher, though I am pretty familiar with Latin inscriptions. Now all Hebrew and Phœnician inscriptions are without divisions between the words, and have many contractions in them (Bonar, 257.) Josiah, therefore, might well ask whose ציון it was, even if the inscription were perfect; but it was three hundred and fifty years old, and we don't know the colour of the stone. If it were of the same dark colour as the Moabitish stone, it would be very difficult to read even if perfect.

But the remark is founded on the assumption that Josiah was near enough to be able to read the inscription; now the passage clearly indicates the contrary. No one who is actually at a place is said to have "sent and taken" things from that place; now here Josiah is said to have "sent and taken" the bones; and besides, he is said to have turned and seen the tombs "in the mount" not in *that* mount where he was (compare Josh. xiv. 12;* John iv. 20, *ἐν τούτῳ τῷ ὄρει*).

And though Josiah was on the high place at Bethel, there may have been higher places round, just as there were at Shiloh (Bonar, 361) and Samaria (*ibid.*, 377). Besides, I have yet to learn that the Jews buried in sacred places. The polluting the altar with dead men's bones is as strong a proof as can be that the burying of the dead in any sacred place would pollute it. The conclusion that I draw is, that Josiah was near enough to the mount to see the mouths of the tombs, and that there was a ציון at one, but not near enough to read the inscription.

On the other hand, the question seems to show that there

* ההר הזה.

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was an inscription. Josiah assumed that the people knew whose tomb it was; now the only thing that could lead him to make that assumption must have been the ציון; and unless that indicated whose it was, he would have asked, "Do you know whose ציון that is?" If he saw an inscription, he would assume that it showed whose tomb it was, and would put his question as he did; but if he saw a mere heap of stones, he would not assume that it was known over whom it was raised, but would ask whether it was known over whom it was raised?

I can find no passage which proves that ציון means a heap of stones. The only passage that tends that way is Ezek. xxxix. 15, where we find בנה ציון, and it may be said that "to build" implies putting more stones than one together; the answer is, that בנה does not necessarily imply any such thing, it simply means to set up or erect; that is clearly its meaning in Exod. xxiv. 4, as to the pillars; and in Gen. ii. 22, it is applied to the formation of Eve from the rib of Adam. The meaning in Arabic of the same word بنى, which Golius says is like قام, is *stetit, constituitve in loco;* and אבן is a (single) thing set up. The context also proves that a single stone was meant; for it is preposterous to suppose that a heap of stones would be erected to mark every separate bone of a dead man. נצב is to erect, מצבה, a pillar or monument (Gen. xxxv. 20); so نصب *erectum constituit,* نصب, *res erecta;* and they apply equally to one and many things erected, and are precisely similar to בנה. And it is plain from many passages that the Jews were accustomed to erect single stones as marks, &c. Gen. xxviii. 18–22, Jacob's pillow set up, מצבה Gen. xxxi. 45; xxxv. 14–20; Josh. xv. 6. Bohan's stone, do. Josh. xviii. 17; xxiv. 26, 27; 1 Sam. vii. 12. It may, therefore, well be that a single stone was meant in the passage of Ezekiel.

In Jer. xxxi. 21, we have ציונים, and the Vulgate has *speculum,* and the Septuagint Σιων. In Isa. xxv. 5, בציון, Septuagint εν Σιων. In Isa. xxxii. 2, do. do. These passages in no way tend to show that ציון meant a heap of stones.

The origin of the word ציון seems involved in much doubt. Bagster's Lexicon derives it from צוה to set up, or erect; from the Syriac, where it means a pillar; but where it means a dry place, from ציה, to dry up.

Other derivations are worth considering. Golius' Arabic Lexicon contains numerous words of unknown antiquity, and I have often found in it words explaining Hebrew words, which otherwise were doubtful. Now in it I find صاخ, *fidit,* and a

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derivative from it صوح, *dual* صوحان, *murus, mons, pecul præceps*, and *tale latus ejus.* And I also find صان *custodivit (ab aliquo)*, and صوانة, *plur.* صوان, *genus lapidis duri*, and Hebrew צור *rupes*, (Exod. iv. 25); Freytag gives صون *custodia.* Now מצדה is the description of Zion in 2 Sam. v. 7; and what is that but a place in which things are kept from others? And מצודים are works inclosing a besieged city. Is it not possible then that ציון may mean the same as מצדה? May not both mean the same as our word "keep" (of a castle), which "keeps enemies out that would come in?" Jos. Ant., lib. vii., c. 3, s. 2:—"*ἐπὶ γὰρ Αβράμου τοῦ προγόνου ἡμῶν* (Jerusalem) *Σόλυμα εκαλεῖτο. * * * * τὸ γὰρ ἱερον τὰ Σόλυμα κατὰ την Εβραίων γλῶσσαν ὠνόμασε, ὅ εστιν ασφάλεια.*" This seems to tend the same way.

The first time the word occurs is in 2 Sam. v. 7, and Dr Bonar's description of the rock where the Temple stood well accords with the name being derived from a word denoting a hard rock (Bonar, 185, 189, note). But then comes the question, Did Zion include Moriah? The passage in 2 Sam. makes Zion the same as the City of David; and Jos. Ant., lib. vii., c. 3, s. 2, seems clearly to prove that Zion did include Moriah, and this passage is plainly framed on 2 Sam.:—"*Δαυΐδης δὲ τὴν τὲ κάτω πόλιν περιλαβὼν καὶ τὴν ἄκραν συνάψας αὐτῇ, ἐποιήσεν ἐν σῶμα καὶ περιτειχίσας επιμελητὴν τῶν τειχῶν κατεστησεν Ιωβον.*"

It is to be added that Golius also gives صوا *exaruit*, and a derivative صوة, *pars terræ altior duriorque*, and *collis infra montem; item lapis viæ index.* So that there are three Arabic words that may be said to bear traces of the origin of ציון. Freytag, under صو *vacuus*, gives اصواي *sepulchra.*

If ציון meant a hard stone, one easily sees how it came to be applied to stones set up for signs or marks. So if the root meant "to split," it is still easier to see that the word might be applied to pillars," &c., as they would often be formed by splitting, especially gravestones. The Septuagint renders the word *σκόπελον.* Now the meaning of this word is perfectly well known. At first it denoted a very high rock or cliff from which there was an extensive view, its derivaiion being *σκοπέω.*

Οἱ δὲ δύω σκόπελοι· ὁ μὲν οὐρανὸν εὐρὺν ἱκάνει
Ὀξείῃ κορυφῇ, νεφέλη δὲ μιν αμφιβέβηκε.—Hom. Od. M. 73.
Τὸν δ᾽ ἕτερον σκόπελον χθαμαλώτερον ὄψει.—Hom. Od. M. 101.

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And so in Latin, Virg. Æn., iii. 536—*Turriti scopuli.* See vii. 589.

In Greek it is equivalent to *πετρα*—Od. M. 255, 260. In Latin to *saxum*—Æn. v. 124; as merely a stone thrown, xii. 531. We may take it, therefore, to include any kind of rock, and any fragment of a rock, or stone. But in no instance do I find it to mean a heap of stones. The Septuagint translators, therefore, cannot be taken to have intended by it to denote a heap of stones.

What then did they mean? Instead of the sepulchres being spoken of as *ἐν τῷ ὄρει,* they have *ἐν τῇ πόλει,* so that it is plain that their MSS. had בהעיר, instead of בהר. That being so, they would naturally translate ציון *according to the context* to mean such a thing as would be met with in a burial-place in a city; and the tombstones at Hebron being "like masses of rock laid bare" (Bonar, 77), may have been like what the Septuagint understood, and no word could better express one of them than *σκόπελος,* and that word might as well be applied to a stone with an inscription on it as our word gravestone. And it is obvious that if there was an inscription with Zion at the head of it, that would well be described by that word, whether the inscription were on a rock over the mouth of a tomb or on a gravestone. The Septuagint clearly did not mean a simple gravestone by *σκοπελος*, for in any graveyard there would be many such. That word does not mean a heap of stones. What then could the Septuagint mean by it, but some rock or gravestone marked in a peculiar way so as to distinguish it from others? How could this be except by an inscription? The Vulgate renders ציון *titulum* at 2 Kings xxiii. 17; Ezek. xxxix. 15; but *speculum* at Jer. xxxi. 21, where the Septuagint have *Σιων*; and the Septuagint have *Σιων* again at Isa. xxv. v. ("dry place," in our version), and at Isa. xxxii. 2. I cannot think that in these two places they could understand the word to mean a dry place. In Isa. xxv. 5, the Septuagint have *ὡς ἄνθρωποι ὀλιγόψυχοι διψῶντες ἐν Σιὼν*; and in Isa. xxxii. 2, *ἔσται ὁ ἄνθρωπος κρυπτων τοὺς λόγους αὐτοῦ, καὶ κρυβήσεται, ὡς ἀφ' ὕδατος φερομένου. καὶ φανήσεται ἐν Σιὼν ὡς ποταμὸς φερόμενος ἔνδοξος ἐν γῇ διψώσῃ.* What the Septuagint had in their text I cannot divine, but they clearly rendered בארץ עיפה *ἐν γῇ διψώσῃ*; and ציון by *Σιὼν,* which proves that they did not consider ציון to mean a dry land. Could they mean by it a hard rock?—and can the two passages refer to the rock struck by Moses, out of which the streams of water flowed? יצאו מים רבים (Num. xx. 11).

"The large tombs, such as the kings and judges, have

no inscriptions anywhere" (Bonar, 559). This is easily explained. In Egypt the inscriptions were on the mummies. At Sidon the inscription was on the sarcophagus of Esmunazar; and great people in Judæa may have been buried in a similar way, especially as Joseph seems to have been. It is very probable, too, that they who erected the great tombs, thought the remembrance of those to whom they were erected would never die away, but would be perpetuated by "living memory" for all time to come, and therefore considered it superfluous to place any inscription upon them.

Art. VI.—THE MORNING STAR.

Rev. ii. 28.

He who speaks is Jesus himself. He spoke to His Asian Churches once; He speaks to us now. He speaks directly; He speaks from heaven. "I Jesus have *sent;*" and again, "Behold *I come.*" He is the Speaker of these sure words of prophecy. "He that hath an ear let him hear."

He speaks as a *Promiser.* It is to something future that He points the eye of His Churches—the things "not seen," the "things hoped for," in their sevenfold fulness and glory. His discourses on earth referred to these futurities in a very general way; often not at all. The two great futurities of which he then spoke were—(1) The Holy Spirit, as the promise of the Father; and (2) His own return. Here His promises all pertain to the glory. He takes these things for granted, and proceeds to speak of others.

He speaks as a *Giver.* "I will *give.*" He has been a giver from the first. He was Himself the Father's gift, and He is the depositary of all gifts for us, present or future. All is *gift;* even the rewards are *gifts,* not wages. For wages are measured by bargain, or desert, or profit; but these gifts are beyond all measure and desert.

He speaks to the *overcomers.* Though the gifts are not wages, yet they depend on our winning a battle. They are something beyond mere salvation. In believing we are saved, but there is something more than this held out to us, and that something is the reward to the fighters of the good fight. You say, "I believe;" it is well. But is that all? No, it is but the first step. The battle now begins, and to cheer you on the the prize is hung out to view. You are not to fight for nothing; your Captain who leads you to victory will share His spoils with you. He will lavish the whole store of His gifts upon His

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faithful soldiers. What will He not give of glory and honour and blessedness in His kingdom for ever.

He speaks of the *Morning Star.* This is His promised gift, and a very glorious one it is. Let us inquire about this Star of the morning.

1. *What it is naturally.* It is not *any* star that appears in the morning, but *one*—one "bright particular star;" a star to which the special name belongs; a star which, above all others, is known for its splendour, and is connected with the departure of the night and the arrival of the day. It is the fairest and brightest of the bright and fair, especially as it is seen rising over the Mount of Olives, "last in the train of night, if latter it belong not to the dawn." It says night is done, day is coming, the Sun is about to rise.

2. *What it is symbolically.* Christ Jesus; He is the star. "I am the bright and morning star." He is the giver and the gift, as if He said, "I will give Him myself as the morning star." In Him all that is comprised in the idea of morning star is found and displayed. He says, night is just at an end, day is about to dawn, the sun is about to rise. Forerunner of day, yet also day. Sun of righteousness, yet also morning star. Bright and fair to look upon, attractive and glorious; joy of the traveller, or the sailor, or of the night-watch. He is the Star of Jacob, the glory not of Israel only, but of the earth.

(3.) *What it is prophetically.* We got Christ in believing just now, but we do not get Him as the Morning Star. That is yet to come. His unsearchable riches are yet to be unfolded. The day of the bringing forth of the gems and glory is yet future. It is the day of His second coming. Then it is that He rises on our world as the Morning Star. There are three periods to which Scripture points our eye—(1) The *present,* which it calls night, during which we get Christ as our light personally, and in the light the earnest of the future glory. "I am the light of the world; he that believeth on Me shall not walk in darkness. (2) The millenial period, which ends the night, and which is not yet full day. "Joy cometh in the morning." This is the period of the Morning Star, the second coming; the first resurrection, the deliverance of creation, the restoration of Israel, and the kingdom of the saints. It is to this that the promise here refers, "I will give him the Morning Star;" and it corresponds with the 20th of the Revelation, "Blessed and holy is he that hath part in the first resurrection." It is something very bright and glorious, yet not perfect, intermediate between night and noon. (3) The eternal state; then the full

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sun shines in its noon-day glory. All is perfection, every tear of the curse is wiped away, every cloud and mist pass off, the new heavens and the new earth are manifested in their perfect glory.

1. *Seek to be sons of the morning.* In one respect this is identical with being children of light and day; but it expresses more. Such have their special portion in the glories and freshnesses of the dawn. They catch the first ray or streak of coming sunshine. The world's night will soon be done, and all whose portion is in it shall perish with it. But the morning cometh. Let us seek our portion there, and seeking it, be conformed to the glory which is then to be revealed. Live and act and walk as sons of morning; let the world recognise you as such; let there be streaks of dawn seen upon you.

2. *Live upon your prospects.* The things hoped for are the Christian man's prospects—prospects in which there is no uncertainty, and over which there hangs no cloud. Look at them, study them; keep them constantly before your mind; fix your eye upon the Morning Star. Draw strength, joy, comfort, vigour, out of them; they are meant to yield all these.

3. *Live up to your prospects.* They are very bright, unspeakably glorious—live accordingly; live worthy of your hope; aim high. Set your affection on things above; be not conformed to this world; take up a high position; forget the things behind, reach forward to what are before; press toward the mark. Be moulded by these blessed hopes. Think of the morning and the morning of a morning star; and keep separate from the night, and the men of the night, and the things of the night.

4. *Seek to make others partakers of your prospects.* Say to all you meet with, Will you go with us? We are travelling eastward to the land of the morning, for we are children of the morning; will you not cast in your lot with us? Pity a dark world, and its dark children that have no hope and no morning before them. Point out the Morning Star to them, bid them look at it; tell them what its anticipated brightness has done for you. Win souls to Christ; drew many into the kingdom by your words and by your walk.

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Art. VII.—MESSIAH'S MANY CROWNS.

"On His head were many crowns."—Rev. xix. 12.

God's great eternal purpose was to rule this world by a man;—not directly by Himself, but mediately by a man, such as that whose creation is recorded in Genesis; not by an angel or mere spiritual creature, but by a being of flesh and blood. Earth's government was to be *in* and *by* humanity. "To the angels hath He not put in subjection the world to come" (Heb. ii.)

The first intimation of this is in Genesis, in the history of man's creation,—"God blessed him, and said, HAVE DOMINION." This is man's investiture with regal power; this is earth's *Magna Charta;* this is God's constitution for our world; a monarchy, not a republic, nor an oligarchy; the crown put upon man's head, and the sceptre into his hand by God himself.

Man sinned away his dominion; the crown fell from his head, the sceptre from his hand. Yet still, ages after, God speaks of dominion as his, and teaches us to ask the question, "What is man that Thou art mindful of him?" nay, puts into our lips a new acknowledgment of the original title, "Thou hast put all things under his feet" (Ps. viii. 6). Therefore it is that the redeemed sing "we shall reign on the earth" (Rev. v. 10).

But the sceptre was not to pass from the hands of humanity. God's purpose must stand. In its first unfolding it seemed to break down; but it cannot fail. One in our very flesh, a true Son of Adam, has the crown secured to Him. Messiah, the Word made flesh, is earth's King,—the last Adam, the Lord from heaven. Man and man's earth are not to be disjoined.

But before Messiah reigns there are to be ages of misrule and evil, rebellion and treason against the righteous King; for now "we see not yet all things put under Him." God puts man on trial, to see if he can rule the earth;—to see if he *will* rule it according to the holy principles of its original constitution. In every region of earth this has been tried, and man's total incapacity for righteous government has been proved, as well as earth's persistent refusal to submit to righteous rule. Earth is at this day no nearer order, and peace, and holiness than at first.

Yet God has enunciated the true principles of government to man. He did it briefly at first; He did it more fully afterwards, when He chose a land for the special scene of His

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dominion, and a people in whom the divine principles of government might be exhibited. He has done it most fully of all in His revelations of the future of man and man's earth. All prophecy more or less directly points to this. Isaiah's predictions of latter-day glory contain in them not only the germs of such principles of government, but their full and frequent exposition. God has told us how He wishes His world to be ruled: "He that ruleth over men should be just;" judges and rulers should be fearers of God, seeking to do His will and glorify His name. The crown and sceptre are to represent holiness and righteousness, as well as power. The throne is to be established in judgment and justice. The legislation is to be religious; interwoven in all its acts with God and His laws. The sacred and secular are one. The king rules for God, and in the name of God; and all that he says and does are to remind his subjects of Him by whom kings reign and princes decree judgment.

Thus all God's history of the past, and His revelation of the future, declare the principles on which He desires His earth to be governed—the true theory of earthly rule and legislation. He who dissevers God from government, or would exercise dominion without religion, is setting aside what God has taken such pains to affirm. Divine politics are heavenly in their nature, and it is by these politics that our world is to be swayed.

All that is good, and holy, and just, is concentrated in the person of Messiah. He is the Just One. His sceptre is a sceptre of righteousness, and the centre of His dominion is the new earth, wherein dwelleth righteousness. "A king shall reign in righteousness, and princes shall decree judgment." (See Ps. lxxii.; Isa. xxxii.; Jer. xxx.)

Messiah, then, is the representative of Adam, yet also of God. To Messiah, when all else have failed, is committed the government of earth. He, the true Adam, with His true Eve, the Church, is set by God on the throne, when the four great monarchies that have tyrannised over earth and trodden down the saints shall have been broken to pieces, and made like the chaff of the summer thrashing-floor. God casts down the thrones of earth, sets up the true throne, and places His Son upon it, King of kings, and Lord of lords. "On His head are many crowns."

I. *The crown of heaven is on His head.* "We see Jesus crowned with glory and honour" at the Father's right hand. Heaven is His dominion. He sits upon its throne.

II. *The crown of earth is on His head.* Not yet, not yet

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but soon. All the present crowns of earth shall pass away, He shall take to Himself His great power and reign. He shall yet wear the crown and exercise dominion here, when all things are made new. " Come forth, O ye daughters of Zion, and see King Solomon with the crown wherewith His mother crowned Him."

III. *The crown of principalities and powers is on His head.* He is the Head of these. I do not mean merely that the powers of hell are put under His feet, but the powers of heaven. He is the King of angels.

IV. *The crown of the Church is on His head.* He is King of saints. He is at once the Husband and the King of the Church. " He is thy Lord, worship thou Him." The saints sit with Him on His throne, yet they fall down before Him.

Thus Christ is all and in all. Earth was made for Him, as well as heaven. Men were made for Him as well as angels. Might and dominion are His here below, and He shall yet take the sceptre and show what holy government is, what holy legislation is, what holy judgment is, what holy politics are, what a holy king is. Earth waits for His arrival. Men rebel against His government. They would cast out the heir. They would not have Him to reign over them. Yet God shall set His Son upon His holy hill of Zion.

Notes on Scripture.

Joshua a Type of Christ.

THE typical character of the Old Testament is understood by Christians, and the beauty and power of this form of teaching felt and appreciated by them ; but the full extent of this typical revelation is perhaps not as yet seen.

What more satisfactory proof of the Divine origin of the Scriptures can be found than the wonderful agreement of its various parts ? The historic scenes of the Old Testament, and the symbols of the New, elucidating each other ! May we study God's Word with such care and diligence, that all its contents may become to us vivid realities, and its " shadows of good things to come " no longer hidden treasures !

An investigation of the Old Testament, to elucidate the New, may manifest that in the wonderful story of the past is pictured the still more wonderful future. Each event recorded in the Old Testament resembling a germ, in which lies folded—as the oak in the acorn—some of the glorious purposes of God yet to be developed.

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In this article, but one event in the life of Joshua will be noticed. For this see Joshua viii. 30–35.

In every mention made in the Old Testament of the national covenant, into which God entered with Israel, from its first ratification at the foot of Sinai until its renewal previous to the death of Joshua, the *elders of Israel* are spoken of as forming the chief *representatives of the nation* on each occasion, and in each instance; there is also special mention made of "*a Book*," a book in which was recorded the terms of the covenant, and also of a *mediator*—Moses first, then Joshua—both prominent types of the One Mediator, Christ. See Deut. xxix. 1–27; xxxi. 9–13, 24–30; Josh. viii. 30–35; xxiii. 1–6; xxiv. 1, 25, 26; and, in Deut. xxx. 1–10, we find a promise of the new covenant, of a return of the nation, after and on condition of repentance, into the bonds of covenant. As the terms of the national covenant which God formed with Israel were recorded in a book, the word *book* is often used in the Bible as synonymous with *covenant.*

The prayer of Moses, Exod. xxxii. 32, is comprehensible, if by *book* we allow that he means the *national covenant.* Moses for the sake of his people might be willing to renounce an earthly portion for himself and his descendants, as an earthly inheritance and an earthly glory are promised in that covenant. These he might lose, and his eternal happiness still be secure. There are many other instances in the Bible in which the word "book" has reference to a *covenant*, and so to understand it will make more plain the meaning of the context.

The first mention of the "book" spoken of in Josh. viii. 34, is to be found in Exod. xxiv. 7, where it is called "the book of the covenant;" the covenant that was formed between God and the children of Israel at the foot of Mount Sinai, Moses acting as mediator. In this covenant God promised that they should be His people on condition of obedience, and the people promised to render that obedience. (Exod. xix. 3–8.) The promise of the land of Canaan as their inheritance—previously made to Abraham, Gen. xiii. 14–17—was at the same time renewed, see Exod. xxiii. 20–31, and the covenant ratified by sprinkling the blood of burnt-offerings and peace-offerings on the altar, on the people, and on the book—see Heb. ix. 19, 20, and this blood was called "the blood of the covenant."

The book contained the terms of the covenant, for in it "Moses wrote all the words of the Lord," and *he took the book* of the covenant, and read in the audience of the people, who said, "All that the Lord hath said will we do, and be obedient." "The book of the covenant," into which God entered with Israel, was also an evidence of the transfer of the land of Canaan to that people. We learn from Jer. xxxii. 9–15, that all evidences of the purchase and transfer of land were sealed.

In the margin, ver. 10, the evidence is called the book. In connection with all this see Neh. ix. 38.

In Jer. xxxi. 32, we learn that the covenant made with Israel at the foot of Sinai was broken, notwithstanding their many promises to the contrary! Exod. xxxii. contains the account of the first breach of the national covenant—how quickly defection followed the assurances of obedience!

In Jer. xxxi. 31–34, we read that God promised to enter into a better covenant with His people than that made at Sinai. This is quoted in Heb. viii. 6–13, where we read that of this new covenant Christ is Mediator. Moses, in acting as mediator, in the forming of the covenant, was only serving as an example and shadow of heavenly things, as was Joshua in its renewal.

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The first covenant was ratified with the blood of sacrifices, applied by Moses as mediator; the new covenant shall be, with the blood of the testator himself, at once the sacrifice and the surety. And by the terms of the new covenant its perpetuity is insured, while at the same time forgiveness is promised for the past.

The performance of the terms of the covenant, on the part of the people, being thus secured, it remains that when they are fulfilled the promises of God to them shall be fulfilled also. These are, that they "shall be a peculiar treasure to God above all people—a kingdom of priests and a holy nation;" and that they shall inherit the land of Canaan. (Exod. xix. 5, 6; xxiii. 20–33; Jer. xxxi. 35–40.) But the terms of this covenant are not yet accomplished on either side. The Jews are not yet a holy nation obeying God from the heart: neither do they yet occupy Canaan; but prophecy assures us that all this shall be. See Ezek. xxxvi., xxxvii.

In Josh. xxiv. 31, we find that the government of the people must have remained in the hands of the elders after the death of Joshua. In after times a similar power to that enjoyed by the elders was exercised by the priests. (Deut. xvii. 8–13.)

David divided the priests (and other officers also) into twenty-four courses, and this arrangement was continued by Solomon.

We have seen that at every mention of the covenant the "elders of Israel" are spoken of as acting for the people. The number was at first seventy. This number is connected with Israel during the defection, the apostasy of the nation; see Ezek. viii. 11; Exod. xxiv. 1. "By mentioning precisely this number of elders, Ezekiel sets before us a representation of the whole people,—an ideal representation—and of such a kind as to indicate the strong contrast that existed between former and present times—the original seventy being employed in immediate connection with God's glory and covenant, while these were engaged in an act which bespoke the dishonouring of God's name, and the *virtual dissolution of His covenant.*" The number *seventy* then stands connected with a *broken* covenant—the covenant entered into by the seventy elders—being soon annulled by the disobedience, the idolatry, of the people.

David acted under Divine inspiration in all the changes made in the ministration of his kingdom, and by him his various officers were divided into twenty-four classes or courses—thus the number *twenty-four* stands connected with Israel *revived*, *restored*, and *reconstructed*,—for David, and his still more glorious son Solomon, are both remarkable types of the Lion of the tribe of Judah, the Son and the Root of David, who is to reign over the house of Jacob for ever and ever. And as under David and Solomon, the twenty-four courses of priests ruled as elders, and acted as representatives of the people, the twenty-four elders (Rev. iv. 4, 10), may symbolise the Jewish nation. The number, "four-and-twenty" may be selected as pointing to the period of future glory for Israel, to be brought in by the Root of David, and typified in the days of Solomon, while "the elders" recall the covenant made and broken, but yet to be renewed. Thus may "the four-and-twenty elders" be considered as symbolic of that nation, which is called by God himself "a kingdom of priests," and therefore may it be that "the elders are seen clothed in white raiment and with crowns of gold on their heads." (The four beasts or living creatures, Rev. iv. 6, it is allowed, symbolise the Church.)

Joshua renews in Canaan the covenant made at Sinai: he assembles

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the representatives of the nation around the Ark—the type of God's throne; the book of the covenant, which had been placed in the side (Deut. xxxi. 24–30) of the Ark, is given him; he takes it—reads to the people its blessings and its curses, and the covenant is renewed, but to be again broken. In this typical scene we have a picture of what shall be, when Christ "the Lion of the tribe of Judah, the Root of David," "shall take the book out of the right hand of Him that sits upon the throne;" for although "the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, yet afterward shall they return, and seek the Lord their God, and David their king, and shall fear the Lord and His goodness in the latter days." And then shall a greater than Joshua ratify with them "a covenant of peace, an everlasting covenant;" and in their own land the restored and redeemed Jewish nation shall unite with the redeemed Church in the new song of praise to "the Lamb that was slain," through the sprinkling of whose precious blood they shall both alike be made "kings and priests unto God," and "shall reign on the earth."

Great and glorious things are yet to come, and it can hardly be that they have not all been foreshadowed from the beginning.—*Proph. Times.*

The Treasures of Hail.

"Hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and of war?"—Job xxxviii. 22, 23.

THE hailstorm that passed over this city on the 8th of May will long be remembered by those that witnessed it. There was great destruction of property, and indirectly some loss of life. In one case of which we have heard, a child was directly killed by a blow on the head from one of the stones. Many persons would probably have been killed, had not the storm given timely warning of its approach, and had not places of shelter been so abundant and accessible. The papers assert that some of the stones were as large as tea-cups, and weighed nearly a pound.

Hailstorms of similar violence have occurred before in different parts of the country, doing great damage to houses and trees and growing crops. There are accounts on record of still more surprising showers of hail. An old history of France speaks of a hailstorm in Italy, in the year 1510, at the time that Louis XII. was carrying on a war there. It was preceded by some days of horrible darkness, after which the clouds broke into thunder and lightning, and there fell a shower of hailstones, which destroyed all the fish, birds, and beasts of the country. It was attended with a strong smell of sulphur; the stones were of a bluish colour, and some of them are said to have weighed a hundred pounds.

This account may be an exaggeration, but there are authentic accounts of storms visiting various parts of England within the last two centuries, in which the stones measured from ten to fourteen inches in circumference, and in which men and beasts were killed, large trees split, and fields of grain cut down as with a scythe. And more certain than any of these are the records the Bible furnishes of terrific storms of lightning and hail, such as one of the ten plagues of Egypt, in which "the hail smote throughout all the land of Egypt, all that was in the field, both man and beast; and the hail smote every herb of the

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field, and broke every tree of the field." But in the land of Goshen, where the children of Israel were, there was no hail. Afterwards, when the five kings of Canaan combined to drive Joshua and the Israelites out of the land, the Lord fought for Joshua with great stones out of heaven, so that more of the Canaanites died from the hailstones than by the sword. That was a cannonade which no might or skill of man could resist.

And this serves to introduce us to our proper subject—viz., *The powers of nature as the executioners of God's judgments.*

During the late storm, many persons were smitten with terror and took to their knees. The more ignorant and superstitious imagined that the day of judgment was at hand. This feeling was natural. It is an instinct of the human mind to regard the elements as the instruments of Heaven's wrath. And the feeling that connects such an event with the day of judgment is not without warrant in Scripture. For, first, the powers of nature were so used of God in the recorded instances of judgment in the past. We have already cited the plague of hail as one of the judgments by which the Lord broke down the pride of Pharaoh. The discomfiture of the hosts leagued against Israel by hail, was one in the series of judgments sent to dispossess and destroy the wicked nations of Canaan. But hail was not the only natural agent called into exercise. Hail is always accompanied by clouds and wind, and intense electrical action. In Egypt, accompanying the hail, there were " mighty thunderings," and "the fire ran along the ground."

Such exhibitions of natural forces are often associated in the Scriptures with the majesty of God, and especially with His works of judgment. It was by means of extraordinary disturbance and display of these powers that the flood was brought upon the earth. The fire and brimstone that rained out of heaven upon Sodom, were due to the same forces, although such an event is outside of our observation of their ordinary operation. All the plagues of Egypt must be referred to the same subordinate causes. God, who holds and balances all these powers in His hand, and who usually makes them ministers of blessing to His creatures, employs them also to execute His wrath. He sent a strong east wind to drive back the waters of the Red Sea, congealing them into walls of ice, and making a passage for His people through their midst to the other shore. And when the Egyptians ventured the same passage, He caused the waters to return and they were drowned. There are Bible readers, who can only look on the human and natural side of these accounts, and so reduce them to the level of ordinary events. All that is preternatural they refer to the superstition or excited imagination of the writers. There is this human side to them. These things were not altogether outside the range of our ordinary experience. But they were none the less Divine. All the circumstances, the conjunction of forces, the wonderful adjustments and perturbations were all arranged by God to produce just the effect desired at the particular time. The plague of hail in Egypt was none the less a direct and marvellous visitation of Heaven's anger, because it was due to just such natural agencies as produced the hailstorm in this city. The hand of God must be seen in both, although, in the one case, we are clearly informed of the purpose of the visitation.

In the Book of Psalms we often meet with descriptions of these terrible works of the Lord. The judgments visited upon His enemies in the past are celebrated and set forth as examples of more fearful strokes in the future. And the same powers of nature are active in

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the scene, not as mere figures or emblems, but as the instruments of vengeance. For example, in the 18th Psalm, the Holy Spirit so makes use of David in celebrating his personal deliverance: "In my distress I called upon the Lord and cried unto my God; He heard my voice out of His temple, and my cry came before Him, even unto His ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken because He was wroth. There went up a smoke out of His nostrils, and fire out of His mouth devoured; coals were kindled by it. He bowed the heavens also and came down, and darkness was under His feet. And He rode upon a cherub and did fly, yea, He did fly upon the wings of the wind. He made darkness His secret place; His pavilion round about Him were dark waters and thick clouds of the skies. At the brightness that was before Him, His thick clouds passed hailstones and coals of fire. The Lord also thundered in the heavens, and the Highest gave this voice, hailstones and coals of fire." The Psalms abound in passages which thus connect the majesty of God with terrible exhibitions of cosmical forces. They are regarded as the instruments of deliverance to His people, and of wrath upon His enemies. Fire and hail, snow and vapours, stormy wind, fulfil His word. And this leads us to pass on to the thought that in all the prophetic representations of the judgment to come, these agents are prominent. The text from Job directly asserts that God has this use for them in the future. "Hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and of war?"

In the 30th chapter of Isaiah, in a prophecy of a future sifting of the nations, which connect itself at least with the last judgment scenes, we read: "And the Lord shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones." Such descriptions are found all through the prophets. Their primary reference is, no doubt, often to some approaching judgment upon the oppressors of His people. But they evidently look beyond to the great day of wrath of which all preliminary judgments are an earnest. Just as, in the 24th of Matthew, our Lord blends His prophecy of the destruction of Jerusalem with the judgments that precede His second coming, so all through the Scriptures we find the type and the antitype, the shadow and the substance wrought into one picture. The principles of the Divine government do not change. The same reasons for judicial strokes exist in every age. Only the final judgment of this world will be far more terrible than any previous judgments, because its sins increase and the harvest of woe is ripening for a final reaping. The text speaks of that which is emphatically "the time of trouble, the day of battle and of war." This is the unprecedented "time of trouble" at the end of this age, of which Daniel and the Saviour speak, the GREAT TRIBULATION described by John. And the same agents of judgment in the past will be more active then. If we turn to the Book of Revelation, we find all these tremendous forces of nature invoked to aid in the work of recompense and destruction. There will be plagues of war, pestilence, and famine. The powers of the heavens shall be shaken. The sun shall be turned into darkness and the moon into blood. There shall be voices, and thunders, and lightnings, and a great earthquake. We read also: "And there fell upon men a great hail out of heaven, every stone about the weight of a talent (*i.e.*, over 400 pounds); and men blasphemed

God because of the plague of the hail; for the plague thereof was exceeding great."

It is the fashion, indeed, to regard all these descriptions as figurative. There are, it is true, in the prophets instances in which the destructive agency of these powers of nature is used to illustrate the overthrow of false systems, or the downfall of states. In the 28th chapter of Isaiah, the onslaught of an enemy upon Samaria, the crown of Ephraim, sent by the Lord to destroy it, is compared to a "storm of hail, a destroying tempest." In the 13th of Ezekiel, the Lord declares that He will beat down the refuges of lies, which false prophets had constructed for the people, with an overflowing shower, with great hailstones and with a stormy wind.

In such prophecies, the destructive force of these natural agents is manifestly used to illustrate any sort of judgment, moral or physical, by which the Lord may bring distress upon His enemies, or upon those that teach or trust in lying vanities. It is not pretended that in many cases, such descriptions are not to be figuratively understood. And this use of them is often indicated in the record. But this does not warrant the supposition that none of them are literal. The analogies of the Divine judgments in the past, the frequent employment before our eyes of these powers in the work of punishment, the universal instinct of mankind that they are so used of God, as well as the unmistakable references to them in His Word, prove that these prophecies are mainly to be literally understood. They teach that this present natural system is stored not only with "treasures of hail" against this day of trouble and of war, but with vast magazines of fire and brimstone and explosive gases, with armouries of lightning and artillery of thunder. These only wait the command of God to leap forth to their work of vengeance. And doubtless one chief reason of present calamities of fire and flood, of hail and of tempest, is to keep alive in the minds of men a salutary fear of the day of judgment and perdition of ungodly men. When the devouring flame sweeps over a city, consuming perhaps a million of property in a single night, men are thereby taught the perishable nature of all earthly riches, and warned against heaping up treasures for the day of final burning; when a railroad train leaps from the track and a score of lives are quenched out in the crash; when a rotten piece of timber gives way, and a mass of human beings are crushed down into a living burial beneath falling walls and timbers and mangled bodies of men, as in Richmond the other day; when a great earthquake wave deluges a wide stretch of coast, and sweeps thousands of helpless men, women, and children into a watery grave; when the yawning waves of the ocean engulph a steamship with its freight of agonised and pallid victims: when the angry heavens open their secret treasures of fire and hail,—God in all these sends His warnings to the world to prepare for worse judgment to come. He teaches men also how helpless they are in His hands. And many times, too, He adds this lesson, that the hopes and efforts of mankind to obtain complete control over these forces of nature in the present age, are presumptuous and premature. Men may harness steam and lightning, and tie up the elements of nature in explosive compounds, such as gunpowder, but often these powers refuse his control, and break over all his restraints with an impetuous energy that spreads death and destruction around. It is only in the world to come that all things will be put under our feet.

This thought, however, is somewhat aside from the one in hand,

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namely, that all these hidden resources of power will be brought into play in the day of judgment. This will not be simply a day of twenty-four hours, for the Lord's Day is not to be measured as is ours, but a lengthened period of trial and of sifting, in which all men and all man's works, his systems of church and state, his grand structures of commerce and of government, will all be brought to the test, and when all his secret thoughts and ways will be revealed and the results exposed. That this judgment will be, in one aspect of it, moral, that moral and spiritual forces will be concerned in it, no one will deny. But material forces have always been employed by God for moral ends. They will be so used then. Death, the wages of sin, is in one aspect a moral punishment of moral evil, but it is no less the physical penalty of physical evil. In fact, you cannot separate these things which God hath joined together. Man's conflict with evil now is just as truly physical as it is moral. We wrestle against principalities and powers of darkness—*the Prince of the power of the air.* We fight also against secret powers in nature that bring us into bondage to corruption, and finally quench this bodily life into the grave. Human life, from infancy to old age, is a fight against adverse powers that seek and finally accomplish its destruction. There are many more points of identity than we imagine between what the Bible describes as our spiritual conflict with Satan, who is also the Prince of the power of the air, and our struggle with physical evil. Physical evil culminates in death, and of death Satan has the power. So that when we are told that the ends of those divine administrations of the future, called in Scripture "the day of judgment," are moral, we are not to be deterred from the conclusion that the physical concomitants the Bible associates with it are literal verities. The judicial work of Christ comprehends also that physical system to which man belongs, and in which the evil that corrupts him is entrenched. And as man loves and practices this evil, what wonder if he reap the fruit of it on this very field of natural things in which he delights? Certain it is that this present order of things, in which men are so prone to find their pleasure, and whose good things they so clearly prize, shall furnish the instruments of that Divine judgment that shall expose the vanity of these things, and vindicate that Word of God which warns men to seek a kingdom which cannot be moved. The final scenes of this world's history, as drawn by St John's inspired pen, represent not only the elements as armed against the objects of heaven's wrath; the invisible powers of darkness, the demons that crowd the caverns of hell, or roam through the empty voids of space, all gather in dragon forms and horrid hordes to take part in the warfare, and to torment the bodies and souls of men. We have, in these Apocalyptic scenes, not only the last fruitless rebellion and agony of the human race, vainly exalting itself against God, but the final throes also of creation, now in bondage to corruption, as she waits and sighs for the advent of that conquering Seed of the woman, beneath whose feet the head of the serpent shall be crushed and his foul brood be driven, first out of heaven to torment the earth with its final woes, and then finally into the bottomless pit; until the atmosphere of both heaven and earth is cleared of their dark and baleful presence, and the Son of Righteousness, with healing in His wings, breaks through the clouds, shedding down upon the new heavens and earth the light of His everlasting day.

But there was a practical end in the question the Lord here addresses to Job, and there are practical lessons here for us. We, who are Chris-

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tians, are reminded that the time is coming when judgment must begin at the house of God. Yea, that time is already here. As we have seen, the Lord has not entirely vacated His office as judge, during these days in which His long-suffering patience waits for the world's repentance. And especially is this true of His own people. As they shall not come into condemnation in the future, only so far as their present unfaithfulness will then entail on them the suffering of loss, they must expect the Lord to judge them now; not indeed for their destruction, as will be the case with the ungodly, but for their salvation, "that the spirit may be saved in the day of the Lord Jesus." He who declared Himself to Job at the time of his great trial, as the Creator and Master of all the invisible powers of the universe, cannot be thwarted, where He designs to punish. The treasures of hail, of fire, and flood, the causes of commercial blight and disaster, the adverse influences that often dissipate wealth faster than it is gained, the sources of health and disease, of life and of death, the secret springs of all human happiness or misery, are in His hands. It is vain for us to fight against God. The way of happiness and safety is always in subjection to His will, in obedience to His Word, and above all in the faithful exposure and confession before Him of all our sins. For, it is written, if we judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord that we should not *finally* be condemned with the world." And, oh! let us, who profess to have heard His call, and to have tasted His good Word, and the powers of the world to come, not be decoyed by the Great Deceiver to set our hopes and affections on earthly things. Before this world there is a judgment to come. It may seem to tarry, but it lingereth not nor slumbereth. God, who knows the times and the seasons, has His well-appointed time for its opening terrors. All things in heaven and earth must then be shaken, that the things which cannot be shaken may remain.

Shall we, who are Christians, be so absorbed in present things that our salvation then shall only be "as by fire?" Shall not we rather who, by a new birth in Christ, have received a kingdom which cannot be moved, serve God acceptably, with reverence and godly fear, for *our* God is a consuming fire?

And if this judgment must first begin at us, what shall be the end of them that obey not the Gospel of God? How shall you, beloved readers, who have no hope or refuge in Christ, endure the terrors of that day? When all the powers that rule in this physical system shall be shaken, and they, with the demons of the pit, who understand well how to turn these powers against us, when all that is evil in earth and hell shall be let loose and combined against those who know not God and obey not the Gospel of our Lord Jesus Christ, how will you then stand? Death is a great evil. Even now that terror overhangs you, as you lie down and rise up in your daily walks and pleasures, but there is far worse evils to come. There is the second death, the outer darkness, the lake of fire. In the universal sifting and shaking of all created things, in the awful birth-pangs of this groaning creation, in the wild riot and rage of these mighty forces that traverse this domain, in mighty mortal struggles of Satan and the last enemy, death, to retain the dominion of the world, what will become of that little bark of life that floats you across this ocean, stored with such tempests? "Who shall stand when He appeareth?" If you do not find refuge in Christ, the Ark, you must go down for ever beneath that flood. There is but

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one salvation. All these mighty forces, these hidden powers of motion and of being, are under His control. Through all possible calamities and hazards of the future, He will bring in safety to eternal happiness and glory those who trust in Him. Will you still reject Him? Will you persist in this unequal strife, and refuse to step into the ark, while it is building before you, and Christ stands pleading at the door? Alas! you will, until you awake from this sleep of death and go to Christ for light and life. What you need first, is to hear the voice of the Son of God and live. Until then, to all these sublime realities you are dead. And His voice comes to you again telling you of pardon purchased for you in His death, and life and healing brought nigh to you in His resurrection. If you would only believe these twin facts of His Gospel, you would now be saved—how that Christ died for your sins, and rose again the third day according to the Scriptures, thus bringing you an everlasting righteousness in place of your own poor obedience, and a pure and eternal life, in lieu of this sinful, dying life, for which the grave is already yawning. The moment you believe *these facts*, these eternal verities of God's Word about Christ, believe them as true for you and concerning you, as a lost one needing this salvation, that moment this righteousness of God becomes yours, and this new life begins. "He that believeth on the Son of God hath everlasting life, and shall not come into judgment, but he that believeth not, shall not see life, but the wrath of God abideth upon him." —*Proph. Times.*

The Famous Lottery at Shiloh.

Has the reader ever visited Shiloh? If not, let us pilgrimage there at least in fancy, and tabernacle together there for a day and night. And while camping upon those bleak hills, let us recall what befell the people of Jehovah on that day when they put to *the lot* the important question of a division of the land among the twelve tribes. Viewing this transaction by modern light it seems almost blasphemous. But not so did the chosen of the Almighty view it. Not so the happy Apostles on their return from Olivet and the Ascension, when they *cast lots* to fill up the vacancy made by the terebinth-tree and the cord. The use of lots among the Hebrews was general. It was used by them as an appeal to God, free from passion and selfishness. The very word used for *lot* (*sors*) implies an oracular response. So, too, the wisest of the heathen considered it. In the combat, *the lot* decided priority in attack, position, &c., as now among duellists. The appointment of magistrates and jurymen was settled in the same way. Also the division of conquered land, &c.

Among the Jews the *method* of casting lots is not given in the Scriptures; but the Rabbinical writings profess to describe it thus. Two inscribed tablets of boxwood, or gold, were put into an urn, which was shaken, and the lots drawn out. The affecting account of the discovery of Achan will occur to the reader, as given in Joshua, 7th chapter. Those who wish to peruse the subject at length will find a pretty thorough account of it under the head Lot, in Smith's "Dictionary of the Bible."

And now for our *Famous Lottery at Shiloh.* First, let us examine and sketch the place itself. Rude and ruinous as it now is it probably

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looks much as it did when the hosts of Israel first clambered up those steep *wadys* (valleys), and took possession of it in the strength of God. Even *its name* is not changed in the thirty-four centuries that have elapsed since the conquest—the Arab word *Seiloon* being the equivalent of the ancient Hebrew term *Shiloh*. It stands, too, just where the writer in Judges xxi. 19, located it, "on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah." All three of those places are yet perfectly identified, and consequently Shiloh. If the sacred geographer had located *all* Hebrew towns with the same precision, no country in the world would have presented fewer obscurities in topographical details. Here it is, about six miles north-east of Bethel, exactly as we should expect after reading the book of Judges.

A small hill rises from an uneven plain, surrounded, much like Jerusalem itself, by other small hills, except on the south, where there is a narrow valley. The tabernacle once occupied the crown of this modest eminence; and there, too, is the modern village, if indeed so small a collection of huts deserves the name of village. A noble oak overshadows a Mohammedan church, and close by here is a ruined edifice, either a church that has served as a fort, or a fort that has served as a church—it is difficult to say which. About a mile from this, eastward, is a copious fountain, whose waters are collected into a large reservoir, watering flocks and herds. The hills overhanging the fountain are pierced with sepulchres, which tradition has attributed to Eli and his priestly sons.

When the land was subjugated; when the great contest at the waters of Merom had placed all Canaan in the possession of the conqueror, here to this little hill the Tabernacle was brought from Gilgal near Jericho, and here it was set up, its elaborate furniture in place, its curtains drawn around. Upon the surrounding eminences, doubtless, the various tribes pitched their tents and awaited the decision of Jehovah as to their future allotments. Sitting under this fine oak, to-day, let us spread out our map of Palestine upon this carved fragment of marble, once a portion of a Corinthian capitol, and contemplate the strange event.

Reuben had received his share already. In the long pilgrimage through the desert his place had been on the south side of the Tabernacle. His tribal standard, *the deer*, had been set up in the mountains of Moab, as the great caravan passed through, and when the moment for entering the Promised Land arrived, this tribe had asked that possession should be given to it, even in those mountains, and where they had sojourned. This was done: "The border of the children of Reuben was Jordan. . . . Their coast was from Aroer that is on the bank of the river Arnon."

Gad had likewise chosen his own possession east of the river. In the great wilderness-march he had gone side by side with Reuben, and together they had settled in the rich pasturage of the Mishor. So, too, with Manasseh. Marching with Ephraim and Benjamin in the west of the great procession, he had become fascinated with conquest, and, "because he was a man of war," he concluded to retain the "sixty great cities" east of the Sea of Galilee, captured by his sons. Judah, also, had been awarded a possession west of the Dead Sea, and Ephraim in the central parts of Canaan.

Seven of the tribes were yet to receive an inheritance, and here in this long, narrow, spiral range of mountains, extending from Dan to

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Beersheba, we see the prizes for which the Great Lottery was opened at Shiloh : "By lot was their inheritance, as the Lord commanded by the hand of Moses." In the 15th to 17th chapters of Joshua the momentous work is recorded. From this place of Shiloh, where "the whole congregation of the children of Israel had assembled together," Joshua first sent out a practical committee of surveyors, "three for each tribe," with the charge—"Go and walk through the land and describe it, and come again to me that I may here cast lots for you before the Lord in Shiloh." And "the men went and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the hosts at Shiloh." Doubtless, the general imparted to these surveyors his own recollections of forty years previous, when he, as one of the committee of twelve, was sent by Moses "to spy out the land of Canaan." So, too, the aged Caleb made himself useful in counselling these "prospectors" in their forty days' work.

And "the men went and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh." These parts were for Benjamin, Simeon, Zebulon, Issachar, Asher, Naphtali, and Dan. Probably the names of these seven tribes were inscribed upon tessaræ, and placed in an urn : while the numbers one to seven, inscribed in the same manner, were placed in another urn. Then Joshua himself, as the immediate representative of the nation, drew them out one by one, and called the names. It is easy to conceive that high religious solemnities accompanied the act—prayers, incense, sacrifices. The chiefs of the nine tribes, as guardians of the personal interests of their respective divisions, stood near, all but "Nahshon, the son of Amminadab," who was over the host of Judah, and "Elishama, the son of Ammihud," who was over the host of Ephraim. These two tribes, having already secured their portions, were less interested.

As we sit here earnestly poring over the map (Van de Velde's is the best map for our purpose), the whole business seems plain. The six heathen nations, with their thirty-one kings, lay with bleeching bones upon the hill-sides and plains of the land which they had seized when Jacob and his family followed Joseph into Egypt, 261 years before. Small detachments of their armies, however, still wandered in deserts and in inaccessible places ; a few of the stronger fortresses, we know, were still held by them. Possibly, from yonder eminence of Rimmon, twelve miles in the south-east, one of these bands may have been gazing, with despairing hearts, upon their great enemy, engaged in the very act of dividing houses, fields, cities, plains, and graveyards among themselves. It is more probable that upon the mountain sides, thirty miles eastward, these detachments, hidden in caves and among the thick oak-forests, witnessed the scene that day, and cursed the hosts of Jehovah in the name of their god Baal.

And now, amidst the blast of trumpets, comes forth *the first lot.* It is that small but beautiful tract, a parallelogram of twelve by twenty-six miles, that lies immediately north of Judah, and embracing Jerusalem, Bethel, and Bethhoron. "Jordan was the border of it on the east side." "The stone of Bohan, the son of Reuben," was one of the landmarks on the line of it next to Judah. "The well En-Rogel," "the wilderness of Beth-haven," "the well of waters of Nephtoah," and other noted places, were marks along its boundaries. Its situation was highly favourable. The smallness of the territory, as Jose-

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phus affirmed 1500 years afterwards, was compensated by the excellence of the land.

To whom is this lot? Silently the majestic warrior, who had lifted up his spear over Ai, and again, in the sight of all Israel, at Gibeon, turned to the second urn and drew forth the name of—— Benjamin! To Elidad, the son of Chislon, the matter was entrusted, for he was the chosen one of Benjamin, named to Moses by the Lord Jehovah himself, as one of those who should "divide the land." Thus Benjamin, whose place in the wilderness had been on the west of the tabernacle with Ephraim and Manasseh, was established in Canaan, next south of Ephraim. There his tribal standard, *the wolf*, was set up. Yonder eminence of Mizpah was his; yonder conic hill Rimmon was his. As we sit here, all that line of summits to the south formed a portion of the first lot, which fell to Benjamin.

And, lo! the blast of trumpets announces the bringing forth of *the second lot*. It is a district on the south-west of Judah, containing at the time about twenty cities, with their villages, spread around the venerable well of Beersheba. It was the ancestral seat. Here Abraham lived nearly a century. Here Isaac was born, and Jacob. It was the last place inhabited by Israel before going down to Egypt.

To whom is this lot? Simeon. In the desert-pilgrimage he had encamped with Reuben and Gad on the south of the sacred tent. Now, far separated from them, he was to set up his tribal banner, *the sword*, in the extreme south-west of Canaan, and there wage a steady warfare with Philistines, Amalekites, and all the uneasy sons of the desert. To his representative, Shemuel, son of Ammihud, the second lot was given, and then Joshua prepared for the next.

The *third lot*. This was what was afterwards known as the far-famed Land of Galilee, the home of Jesus, stretching from Mount Carmel on the west to the Sea of Galilee on the east. It embraced Tabor, Cana, Tiberias, and Nazareth within its limits. It fell to Zebulun. During the journey from Egypt to Canaan he had camped with Judah and Issachar on the east of the tabernacle. Now his tribal standard, *a ship*, was to be fixed in the far north. Joshua gave the matter into the hands of Elizaphan, the son of Parnach, and quickly proceeded with the drawing.

The *fourth lot* comprised the territory immediately south of the last. It embraced the fertile plain of Esdraelon, called "the seed-plot of God," together with Beth-shean, Endor, Megiddo, and many others. Next to Jerusalem, this region was to become the most famous in Jewish history. It fell to Issachar.

The *fifth lot* fell to Asher. It lay north-west of Zebulon and Issachar, on the Mediterranean shore, and contained some of the richest soil in Palestine.

The *sixth lot* fell to Naphtali. It is the extreme north of ancient Canaan, including the splendid valley of Cœlo-Syria, and the mountainous country enclosing it, with a soil, as Josephus wrote, rich and productive, at the very apex of the country.

The *seventh lot* fell to Dan. It was the smallest of the twelve, but possessed eminent natural advantages. With Ephraim on the north, and Benjamin on the east, the city of Joppa as a seaport, and the rich plain of Sharon for his corn-land, it was one of the most fertile allotments found in the urn.—*Dr Morris in the Advent Herald.*

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Isaiah xxx. 20, 21, and Jer. xxiii. 3, 4, 5.

THE plain sense of this is, "Though so long thou hast been afflicted, yet at length in those last days *thy teachers shall no more be hid, but thine eyes shall see thy teachers.*" But what is this, "Thy teachers?" Is it not *Messiah* who is meant? It is as if the Prophet said, "You lament your teachers! I will give a real and true equivalent to the whole band of teachers." This equivalent is *Messiah,* who will be their Prophet to show them the way.

Let us compare Revelation iii. 22, speaking of the harlot Jezebel, he says, "I will cast her *into a bed.*" What bed? "*Great tribulation!*" She teaches, then, the bed of lust; lo! then I will give her a bed to lie on, viz., great tribulation.

It is, we understand, Jer. xxiii. 4, 5, "I will set up *shepherds,*" *i.e.,* what is really deserving the name; setting aside the unfaithful shepherds of Israel, he says, "Lo! I give what is *instar omnium,*" and then, in verse 5, he brings forward the King, "*Jehovah Zidkenu.*"

Reviews.

The Heresies of the Plymouth Brethren. By JAMES C. L. CARSON. London: Houlston & Sons.

THIS is an able, earnest, and vigorous volume. It strikes hard,—very hard; in some places almost too hard. Yet, is there not a cause?

Still "the soft answer" is often the most effectual, not only in turning away wrath, but in conducting controversy.

Dr Carson has done good service to the cause of Bible truth, and in the refutation of the subtle and multifarious errors of Plymouthism. What we specially like in his book is, that he gives always the "*ipsissima verba*" of his opponents. No discussion can be satisfactory or even fair without this.

We give a large extract from the commencement of the volume as a specimen, promising to return to it again.

"The editor of the *Coleraine Chronicle,* in his paper for the 22d of February 1862, found fault with the *Quarterly Journal of Prophecy* for charging Mr Mackintosh with denying that 'Christ's body was of the substance of the Virgin: and he expressed his belief that the charge could not be sustained, and therefore should not have been put forth by a respectable journal. As I had long understood that Mr Mackintosh and his followers held heretical views regarding the person of Christ, I was surprised at the editor's statement, and therefore I took the trouble of examining Mr Mackintosh's 'Notes on Leviticus,' where I found, p. 35, the following expression:—'The first Adam, even in his unfallen condition, was 'of the earth;' but the second Man was, as to His manhood, 'the Lord from heaven.'' This surely puts Mr Mackintosh's opinion beyond the slightest doubt. He emphatically asserts that Christ, '*as to His manhood,*' was the Lord from heaven. There can be no mistake here. The language is plain and specific. If, *as to His manhood,* He was the Lord from heaven, He could not by any possibility whatever

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be of the substance of the Virgin. To speak of His being the Lord as to His manhood, seems a strange contradiction in terms. He was perfect man and perfect God; but He could not be God in His humanity, nor man in His Godhead: such a thing is simply impossible. As Mr. Mackintosh, however, expressly and intentionally applies the term Lord to the humanity of Christ, he should openly join the Socinians and Unitarians in denying that the expression Lord is a proof of the divinity of Christ. This would make him appear consistent with himself, no matter how derogatory it might be to his profession of Christianity. 'The zeal,' says the *Journal of Prophecy*, 'with which the party are now propagating the Socinian view of the sacrifices is remarkable, and it shows the direction in which Plymouthism is moving.' I am not aware of any passage of Scripture which contains Mr Mackintosh's words, and says that Christ, *as to His manhood*, is the Lord from heaven. The expression, as to His manhood, has been added cautiously and intentionally. The Scripture says, 'The first man is of the earth, earthy; the second Man is the Lord from heaven;' but it nowhere asserts that the *soul* of Adam was earthy, and the *body* of Christ the Lord from heaven; and this makes all the difference in the world. Regarding the divinity of Christ, there are plenty of proofs that He is the Lord from heaven; but regarding His manhood, we are expressly told He 'was made of the seed of David according to the flesh. . . . God sent forth His Son, made of a woman. . . . . I am the root and the offspring of David, and the bright and morning star.'

"In this enlightened age, and in this free country, every man has a right to promulgate his own views, provided he puts them fairly, plainly, and openly before the community, and can persuade the people to listen or read. But no man is justified in catching the unwary by small distillations of truth, whilst the opportunity is taken of gradually and almost imperceptibly slipping in the deadly poison. The Plymouth Brethren come amongst us, as they say, to preach the 'gospel of the grace of God.' In their public addresses they produce very little beyond what the people already believe. In this way they gain a hearing and a position which they could not possibly attain to, if they would plainly and openly declare *all* their sentiments in the ears of the people. The public get the choice things, whilst the peculiarities are kept for the benefit of those who are gradually drawn into the mysteries of this most decided sect of all the sects. I ask, Is this fair? Is it honest? Are they ashamed of their peculiarities? or are they well convinced that, if these peculiarities were fully known, the hair of their hearers' heads would almost be made to stand upon end, and the preachers would soon be left alone in their glory?

"The success of Plymouthism is owing entirely to the Jesuitical conduct of its adherents. Its peculiarities are either shrouded in a sort of mystery, or it is pretended that the sentiments held are different from what they really are. Even Mrs Grattan Guinness has lent a helping hand in this direction. After professing to be intimately acquainted with the Plymouths, and to 'approve of most of their distinctive views,' she says, 'that on the fundamental truths of the gospel they are at one with all evangelical denominations;' whereas, the real state of the fact is, that there are very few of the great fundamental doctrines on which they are at one with evangelical Christians. The truth of this assertion of mine shall be made abundantly evident before this work is finished. Mrs Guinness has a right, if she pleases, to be a Plymouth, and to 'approve of most of the distinctive views' of that sect; but she has no right to gloss matters over for the purpose of making it appear that the Plymouth views agree with those held by evangelical Christians on the great fundamental doctrines of the gospel. 'Strange and exaggerated statements,' says she, 'have been made with regard to them, and an erroneous impression seems to prevail that their views are sadly

heterodox, and their practices somewhat fanatical.' In place of thus merely asserting that it was an error to charge their views with heterodoxy, and their practices with fanaticism, it would have been well if Mrs Guinness had quoted and criticised the statements which she stigmatises as exaggerated. Her readers would then have been able to judge how far her assertions were to be depended on. By all means let her be what she is, a Plymouth; but let her not try to make us believe that the Plymouths hold the orthodox views on the great fundamentals of Christianity. I am extremely sorry that I must also pass an adverse opinion on the course adopted by Mr H. Grattan Guinness. In his Letter to the Plymouths on the Pastoral Office, he says, 'From the first of my acquaintance with you as a body of Christians, my heart was drawn towards you. . . . I should have heartily cast in my lot with you, and taken my place among you, but for one thing—I never could persuade myself that your views and practices as regards the questions of pastorship and ministry were scriptural.' Now, to say the least of it, I think it is much to be regretted that Mr Guinness, in place of occupying for some years, under the appearance of orthodox sentiments, the Dissenting pulpits of England, Ireland, and Scotland, should not have announced, in a fair and straightforward manner, at the very first, that he was at one with the Plymouths on every point, with the single exception of pastorship and ministry. Although such an announcement would have closed the pulpits against him, it would have placed his conduct in a very different position from what it must now be viewed. No man can really help on genuine Christianity by passing with the public for one thing when in reality he is another. There can be no excuse for his hiding the fact of his Plymouthism until the 8th of October 1863.

"In the first edition of his 'Notes on Leviticus,' Mr Mackintosh says, pages 29 and 30, 'There is one consideration which should weigh heavily in the estimation of every Christian, and that is, the vital nature of the doctrine of Christ's humanity. It lies at the very foundation of Christianity. . . . While I feel called upon to warn the reader against strange sounds, in reference to the divine mystery of Christ's humanity, I do not deem it needful to discuss such sounds.' Does the quotation I have made not plainly show that Mr Mackintosh is about to propound some doctrine regarding the humanity of Christ which has not been generally received by the Christian Church? Observe, it is not a doctrine regarding the *Godhead* of Christ; but a doctrine regarding his *humanity*. It is not the mystery of the *union* of His Godhead with His humanity; but the 'mystery of Christ's humanity' alone. We are not warned against 'strange sounds' in reference to His divinity, but only in regard to His humanity. Is there a man in Christendom could read his observations without being convinced that Mr Mackintosh holds some ideas regarding the humanity of Christ different from those entertained by the great body of professing Christians? I rather think not. But the question is put beyond the possibility of dispute in other parts of the very same chapter from which I have already quoted. At page 31, he calls Christ a 'divine man.' Now, if He be a *divine man*, He cannot possibly possess *our* humanity, because a divine man must of necessity be God in what is thus called, however improperly, His humanity. Christ is both God and man; but He is neither a divine man nor a man-God. Again, page 35, he says, 'The first Adam, even in his unfallen condition, was "of the earth," but the second Man was, as to His manhood, "the Lord from heaven."' No words in the English language could make his meaning plainer than this. His statement is specific, unmistakable, and to the point. If, as to His *manhood*, He was 'the Lord from heaven,' He did not partake of the substance of the Virgin; He did not possess a particle of *our* humanity; He was God in His very body, and had no *real* humanity. Further, page 56, it is stated that 'the intelligent interpretation of it (the meat-offering) must ever guard, with holy jea-

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lousy, the precious truth of Christ's heavenly humanity.' If His *humanity* be heavenly, it cannot be in any sense the substance of the Virgin; if it was was sent from heaven, it was not formed upon earth. Such is Mr Mackintosh's Christ; but he is not the Christ of Scripture, which says, 'Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same. . . . God sent forth His Son, made of a woman. . . . Which was made of the seed of David according to the flesh.' The Christ described by Mr Mackintosh is not the Christ of revelation, and consequently cannot be the saviour of sinners.

"The quotations I have given are amply sufficient to demonstrate the heterodoxy of Mr Mackintosh's views. His words are so plain that it is quite impossible to misunderstand them. I would not dare to insult any of my readers, as Mr Mackintosh has *lately* done his, by supposing that the language could, under any circumstances, be misunderstood by them. Misunderstanding here is quite impossible by any person who is one degree removed from simplicity. To suppose the words used could mean any other thing than that which I have taken out of them, would be to suppose that Mr Mackintosh had no idea of the meaning of language, and was utterly incapable of writing intelligibly on any subject. If he does not understand the fair import of the language he uses, he should at once cease from attempting to instruct the people either in writing or speaking. For my part, however, I am convinced, when he penned those words, he understood them in the very same sense as I understand them.

"Having fully established the nature of the views which were maintained by Mr Mackintosh at the time he wrote his 'Notes on Leviticus,' I shall now turn to his letter in the *Coleraine Chronicle* in reply to me. I am certain many parties imagine he has recanted the objectionable doctrine; or perhaps some think he has denied ever holding it. We shall see. Mr Mackintosh says it is strange I should have singled out one passage [the second Man was, *as to His manhood*, the Lord from heaven] from 351 pages to prove the heresy against him. He does not dare to deny, because he could not, that the heresy is contained in that passage, from his 35th page, as plainly as words can make it; but still he argues that a statement on *another* page proves my charge regarding *this one* to be groundless. This is logic with a vengeance! The principle seems to be almost universally acted on, that any imaginable sort of argument will do in religious affairs, no matter whether it has sense to rest on or not. Let us just apply Mr Mackintosh's principle to some of the affairs of this life, on which, if not on religion, common sense is usually allowed to have free action. The law officers of the Crown, we may suppose, bring a man up to be tried for murder. The culprit acknowledges in open court that he did knowingly and wilfully murder a man on Friday last; but, inasmuch as he murdered no other person for the previous 351 Fridays, but rather made a sort of an attempt on one occasion to save a life, he submits that he not only has no right to be found guilty of the murder he committed on the Friday, but he has a right to be very indignant at being put on his trial at all. To use Mr Mackintosh's language about me, 'any candid person would see that.' What, I ask, would be thought of the advocate who would defend a case on such principles? Would he not be hissed out of court? And yet this is exactly Mr Mackintosh's position. He cannot possibly deny that the quotation I have made, from his 35th page, contains the identical meaning, and no other meaning than the one which I have taken out of it; but inasmuch as the sentence occurs only once in 351 pages, and inasmuch as there is one other passage, on the 37th page, which *seems* to contradict it, he maintains he is entirely innocent, and I am to blame for want of candour in putting him on his trial at all! Alas! how Christianity suffers by the shuffling of those who call themselves its advocates!

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"But after all, what is there in this great passage on the 37th page? Nothing at all to the purpose. I never charged Mr Mackintosh with denying that Christ was *born* of the Virgin, was composed of flesh and blood, and had a human body; but I did charge him, that he calls this flesh and blood, this human body, 'the Lord from heaven,' the 'divine man,' and the 'heavenly humanity;' and, consequently, that he makes this flesh and blood, this human body, to be really and truly God. Hence, if this human body was truly God, although it was *born* of the Virgin, it was not *made* of her substance. This is my charge; and a reference to the preceding pages will show that I have thoroughly proved it. In one place, Mr Mackintosh says Christ was 'of the seed of the woman,' but in other places he tells us he was 'a divine man,' 'a heavenly man,' and '*in His manhood* was the Lord from heaven.' Now, these statements directly contradict each other, and therefore cannot possibly both be true. Which of them are we to believe? Which is true, and which is false? This is a case of Mackintosh *versus* Mackintosh.

"'As to the sentence,' continues Mr Mackintosh, 'to which the Doctor calls your attention [the second Man was, as to His manhood, the Lord from heaven], it means nothing more or less than what the apostle states in 1 Cor. xv. 47.' In place of recanting, Mr M. here reiterates the original sentiment. His words mean exactly what the apostle says, and the apostle said what Mr M. means; or, in other words, according to him, the apostle meant that Christ was, as to His manhood, the Lord from heaven. Certainly, Mr Mackintosh recants after a novel fashion!

"'I grant you that had I anticipated controversy,' says Mr Mackintosh, 'I would have guarded the sentence of which the Doctor makes such a mountain.' Just think of this! What an expression for a man calling himself a Christian! Would the greatest heathen that ever lived make such a statement? He does not say he would have expunged every shred of the deadly doctrine from his book, but, in the face of controversy, he would have *guarded* it! Like some other expressions in his writings, it would then have been so thoroughly after the fashion of the oracles of ancient days, that a person might read it in any way he pleased. For example, when Mr Mackintosh speaks, in a multitude of instances, of 'the Glorious Person of Christ,' and of 'the birth of this Glorious Person,' what does he mean? How are we to interpret him? One man may say he means the glory of the union of the Godhead with the humanity of Christ; but another has ample room and verge enough to argue that the words apply alone to the glory of His manhood, to what is called, in the Valentinian style of the second century, the 'heavenly humanity;' in short, that it might correspond with the ideas which were stoutly maintained by a poor member of Mr Mackintosh's congregation in Coleraine, that the Virgin had no more to do with Christ than the pump has with the water which runs through it. This is an uncommonly apt illustration of the views promulgated in the 'Notes on Leviticus,' and I would like to know where this poor illiterate man got the doctrine, if he did not learn it from Mr Mackintosh. If Mr M. never taught it, where did this man find it? Can it be supposed he got it in the writings of the Valentinians, or the Monophysites, of the second and fifth centuries? I am certain he never saw, or heard of, their works.

"Mr Mackintosh forbears to animadvert on my speaking of *his* followers. To a certain extent, I must confess my fault here. No doubt, he has many followers; but there are a few *crusty* exceptions. I have it on indisputable authority that some of his disciples have advanced so far towards perfection, that they can not only differ with Mr Mackintosh, but they can actually find fault with some things done by the apostle Paul. I believe some of the scholars have already become the masters, the rulers, the dictators, and the announcers of the judgments of the Almighty upon those who dispute their

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opinions. They can very nearly wield the thunderbolts of heaven. I have a threatening letter, against myself, from one of the *masters,* in my possession at present. I am to be punished by judgments, in this life, for what I have written. The threat, however, has not yet produced much effect upon me, as I do not believe the writer is inspired."

The Rise and Fall of Papacy. By the Rev. ROBERT FLEMING, Minister of the Gospel, London. Edinburgh: Johnstone, Hunter, & Co. London: Hamilton, Adams, & Co.

THIS book has long been before the public, and has awakened not a little interest. We cannot see that it has done much to clear up prophecy or to settle dates; but it is the work of a worthy and able man. The last sentence is worth our notice :—

"But since I have advanced nothing in relation to future time but by way of conjecture, nor indeed asserted anything (in relation to that part of the prophecy which is fulfilled) dogmatically and positively, but only proposed my thoughts after the manner of a rational probability, I suppose no man will think it worth his while to make a noise about little mistakes that perhaps I may have been guilty of through haste or inadvertency. But if any person shall take occasion, from what I have said, to study the Apocalypse to better advantage than I have attained to do, and shall give the world a better built and more clearly connected scheme of the visions of this book, I assure him that none shall more rejoice in such a performance than I, and I shall be one of the first to return him thanks for refuting me. For truth is all I seek after; and that it may ever, and in all respects prevail, is, and shall be, my constant prayer and study."

Our Present Position on the Chart of Time, as Revealed in the Word of God. By the Rev. J. BRODIE. Edinburgh: Johnstone, Hunter, & Co. 1870.

THE spirit of this modest and well-written little work is admirable; but we cannot quite agree with the author in some of his observations. We should have liked a more explicit reference to the great event, on which all events converge, and in which they are all summed up or absorbed,—in the coming of the Lord in glory and majesty to judge and reign. We give the first paragraph :—

"When the mariner is tossed by the tempest, when he sees the clouds thickening around him, and dangers multiplying on every side, it is no doubt his first desire to be assured that the vessel in which he sails is fitted for braving the billow and the blast. He does not, however, rest contented when he has ascertained the strength and trim of the ship that bears him, but proceeds to determine, in as far as lies in his power, his exact position on the chart of the deep. In like manner, when the Christian is surrounded by spiritual dangers, he seeks, in the first place, to establish his confidence in the ultimate success in his Master's cause, by recalling to mind the wisdom and power of Him who has appointed a Church upon earth to be the ark of His covenanted people, and who has promised to sit Himself at the helm, and guide it in safety to the haven of heavenly

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rest. But he does not rest satisfied with this; he endeavours, in the next place to ascertain the position he holds in the chart of time, that he may the better prepare for the trials and temptations that are coming upon him. In such seasons it is at once his duty and his privilege to turn to Prophecy for guidance; and though the fanciful interpretations of some commentators have led the unthinking to regard the study as unprofitable and vain, a moment's reflection will suffice to show that no part of revelation can be undeserving of a careful perusal, and that it never would have been said of the most mysterious portion of unfulfilled truth, 'Blessed is he that keepeth the sayings of this book,' if that book had not been intended for our comfort and guidance. The acknowledged difficulty of the task of interpretation, and the diversity of meanings given, only show the necessity that exists for a more careful investigation of symbols, a more attentive collation of passages, and a more earnest seeking for instruction from above. It cannot excuse our neglect of that which God hath seen meet to reveal."

An Appeal to the Jews inhabiting the North Country, and all Countries whither the Lord has driven them (Jer. xxiii. 8). By C. W. (a Pole), Author of "A Voice of Warning from Poland to the Protestants of England." London: W. Macintosh. 1870.

THE closing pages of this appeal will be acceptable to our readers :—

"Let us look at some events of the times in which we live. The six thousand years of the world's history are ending about the time in which we live; then follows, 'A Sabbatical rest of the Lord' (see Gen. ii. 2; Exod. xx 11; xxxi. 17; Heb. iv. 9). 'There remaineth, therefore, a keeping of a Sabbath for the people of God;' a millennium when all the promises made to the Fathers, 'the sure mercies of David,' shall be made good.

"The national restoration of the Jews to Palestine is rapidly approaching. They shall return in unbelief, for their final punishment and purging. Already an extraordinary movement has been made in favour of the Jews, inviting them to emigrate to Palestine. A highway from Jaffa to Jerusalem is being constructed, and the work was commenced in October 1867. It is proposed, also, to open up a way to India through Palestine and the river Euphrates. The increasing facility of communication in the vicinity of the Isthmus of Suez is calculated to bring new life and vigour to that land, so long deserted. A proposition is renewed again to transfer the Papacy from Rome to Jerusalem, the cradle of Christianity, and make it a central point of universal religion and commerce. For this purpose several societies are already founded:—'The Israelites' Alliance,' in Paris; 'Jewish Colonisation of Palestine;' agricultural schools are to be established in the Holy Land; 'The Palestine Exploration Fund;' and 'The Hebrew Christian Alliance,' which is being extended by a branch in North Africa. The expediency of convening a Jewish Universal Sanhedrim, or Synod, is also earnestly contemplated by continental Jews.

"According to general intelligence, the Moslem population is dying out. The present population of the Jews at Jerusalem exceeds in number both the Mohammedans and Christians. The great European powers are ready to pour a fresh population into the country; the Jews from Russian Poland and Russia come to settle at Jerusalem.

"The Holy Scriptures give, as signs of the last times, 'Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places; and famines and pestilences; and fearful sights and

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great signs shall there be from heaven. . . . And upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth.' And what happens now? The earth rumbles with earthquakes, breaks forth in volcanic flames, and murders her children with furious hurricanes, and frightful sea-storms, and cyclones. The earth, like its denizens, has not escaped the agony of birth. 'The whole creation groaneth and travaileth.' What mighty carnages amongst nations—in America, in Poland, in Italy, Germany, &c. And what troubles and perturbations of man's moral and social nature! The nations of the earth are rearing the standard of infidelity; Popery is disseminating its abominations. Three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. The gospel is extensively propagated, and has been preached in nearly every nation on earth. The Bible has been translated into upwards of two hundred languages. The world is sunk in fatal security and indifference, and laughs at the thought of danger. The spirit of despotism has forged a fresh chain to enslave the minds of men, and to oppress the nations of the earth. The preparation is making for a great and fearful crisis. The kings and rulers of the earth are leaguing and conspiring together, and becoming involved more and more in their ambitious schemes and enterprises. The very foundation of every political, social, and religious body is shaken. Preparations are being made, on an unprecedented scale and magnitude, for a great battle that is to be fought, called, in the Hebrew tongue, *Armageddon*.

"Christ the Messiah is sitting now at the right hand of God till the times of the Gentiles be fulfilled. He is gathering His elect—taking out of the world a people for His glory, 'out of every kindred, and tongue, and people, and nation'—from amongst the Jews and Gentiles. The Scriptures clearly show that this Church of the first-born, called also the Bride or Lamb's wife, is to be translated, and that this event may take place at any moment (1 Thess. iv. 10; 1 Cor. xv. 51–55). It was the prominent feature of apostolic Christianity, and must be in all ages the great hope of the Church—the greatest event, indeed, connected with it after God's manifestation in the flesh, His crucifixion, resurrection, and ascension. Now the invitation to come for salvation is universal.

"O Israel, hearken! the sweet voice of your God calling you to repent and believe in the Lord Jesus Christ, His Son—'For this is the record that God gave of His Son, that He hath given to us eternal life, and this life is in His Son; he that hath the Son hath life, and he that hath not the Son hath not life.' 'He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him. 'See that ye refuse not Him that speaketh, for if they escape not who refuse Him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from heaven, for our God is a consuming fire.' 'Turn ye at my reproof: behold, I will pour out my Spirit upon you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I will also laugh at your calamity; I will mock when your fear cometh: when your fear cometh as a desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me' (Prov. i. 23-28). Oh, how solemn! 'For yet a little while, and He that shall come will come, and will not tarry' (Heb. x. 37). More suddenly shall He come than the rush of the tempest in the heavens. The lightning's flash is not more rapid

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or vivid than shall be the coming of the Son of man ; 'For when they shall say peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape.' 'The Lord Jesus shall be revealed from heaven with the angels of His power in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power.' 'And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all.' 'Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him ; and all kindreds of the earth shall wail because of Him. Even so, Amen.' 'And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications ; and they shall look upon me whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for Him as one that is in bitterness for his first-born' (Zech. xii. 10; see also Joel ii. 30, 31 ; Isa. ii. 10–22, xxx. 27-30, lxvi. 14-16).

"The people of Israel must be dear to every true Christian. It is from Jerusalem that the law of the one and universal God was spread over the world ; it is there that Christianity was founded. In that land the Saviour of the world was born ; there He suffered and died for our redemption ; from thence the gospel has been preached. After His resurrection He ascended from the Mount of Olives into heaven. 'And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east' (Zech. xiv. 1-4) ; after which, 'The Son of David shall reign over His ancient people gloriously' (Ezek. xxxvii. 15-24, and 2 Sam. xxiii. 4). 'He shall be as the light of the morning when the sun riseth, even a morning without clouds ; as the tender grass springing out of the earth by clear shining after rain.

THE WORDS OF FAREWELL TO ISRAEL !

"To be forewarned is to be fore-armed ; to know the time, is to know what Israel ought to do. The battle of that great day of God Almighty is fast approaching. 'The Lord will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and terrible day of the Lord come' (Joel ii. 30, 31). These things are but the beginning of sorrows ; 'But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire ; . . . for, behold, the day cometh that shall burn as an oven' (Mal. iii. 2, iv. 1). 'For by fire and by His sword will the Lord plead with all flesh, and the slain of the Lord shall be many' (Isa. lxvi.) 'He will finish the work, and cut it short in righteousness.'

"Two-thirds of the Jews gathered in Jerusalem shall be slain, but the remnant, according to grace, shall be saved, to possess the land of promise. These will be of the house of David, and a few families of some of the other tribes (Zech. xii. 12). This remnant will recognise their Messiah, whom their fathers crucified ; they will believe when they 'see the wounds in His hands, the fountain opened for their sins and uncleanness' (Zech. xii. 9-14, xiii. 4 6). Being reconciled, they shall become heralds of the gospel, and blessings to all heathen nations. The temple and the holy city shall be rebuilt, and the name of the city from that day shall be Jehovah-Shammah : 'The Lord is there' (Ezek. xlviii. 35). Then the ten lost tribes of Israel, brought up by the strong arm of the Lord, shall return to Palestine (Isa. xlix. 9-21 ; Micah v.) All Israel shall be saved, and will say, 'Blessed is He who cometh in the name of Jehovah.' The Messiah, Jesus, shall be crowned King of kings, and Lord of lords—the only potentate, God blessed for evermore. Amen.

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The Council at Rome and the Claims of the Popedom. By the Rev. ROBERT M'CORKLE, A.M., Author of "The Danger arising to Scottish Religion and Liberties from the Existing Condition of the Church of England," &c. Glasgow and London: W. R. M'Phun & Son. 1870.

WHILE expecting a greater and more terrible Antichrist than even Popery has been, we can cordially subscribe to the delineations of the *Antichristianities* of that system. The following extract from Mr M'Corkle's able and eloquent Lecture, will interest our readers:—

"While the Pope, therefore, as it has been proved, has no authority in Scripture for the office which he assumes, let it not be supposed that he has no place in Scripture at all. What has just been quoted from the First Epistle of Peter seems at least to indicate that we do find him there, and in no very enviable position: but there are other passages in which, it has been justly said, that he has been as accurately delineated as ever any thief was in the *Hue and Cry*. Take, for example, what is affirmed in the fourth verse of the second chapter of Second Epistle to the Thessalonians. I quote from my own work on the 'National Covenant:'—But the prophecy itself furnishes the true evidence with which to confront the impious pretensions of the 'man of sin' in his assumption of divine authority and worship within the visible Church. Where has this daring usurper erected his throne? The answer is—'He, as God, sitteth in the temple of God, showing himself that he is God.' This language reaches the very sublime of prophecy. We are assured that the living resemblance to the description here given by the pen of inspiration is to be seen in the professed visible Church. In the temple of God—not that temple at Jerusalem which was devoted to destruction, and was soon to pass away—but in that temple, which, according to a scriptural use of the expression, designates the avowedly Christian Church, is the seat of this great adversary to be found. It is not a heathen, or an infidel, or a Mohammedan power, or any power beyond the visible Church, that is described as the opposer and aggressor, but an enemy and a traitor that should arise within its walls. In the temple of God, this self-exacting one, it is foretold, should affect to sit enthroned as God—*as the very Divinity of the temple.* Could words more distinctly mark the man who, asserting a claim to be the bishop of the Universal Church, is honoured in that capacity as 'another God upon earth,' and has the blasphemous title assigned to him of 'Our Lord God the Pope.' And how fitly does his sitting in the temple of God, as God, describe that fixed position of presidency and government which the Roman Pontiff occupies in what is falsely called St Peter's chair, and his assertion of supreme authority in all matters, and in all causes, both ecclesiastical and civil! But a prominent trait of resemblance is still wanting to give completeness to the picture. In this unique position, in which he sits and claims the authority and the honours of divinity, he 'shows himself that he is God.' It is no secret usurpation, but a vaunted display in the face of the whole Church, and of the nations. In all the pomp and vain glory by which he can possibly be signalised, does he exhibit himself to the view of the world as the infallible Holiness enshrined on his throne in the midst of the Catholic, or Universal Church. From this awful seat, before the eyes of all men, does he fulminate his decrees as the *thundering Jupiter* of the Papacy.

"The living likeness of what is here portrayed is still to be seen, as for many ages it has continued to be seen, at Rome. The Pope sits in the temple of St Peter's, and, claiming the character, receives the worship, of divinity. He seats himself there at his installation, in the very middle of the high altar, and in the very position where the vessel containing the Host

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(the body, blood, soul, and divinity of the Lord Jesus) is usually placed. This is truly sitting, not only in the temple of God, as God, but in the very seat of that idol which the Romish Church 'calls God,' and adores—'showing himself that he is God.' It has even been noticed by one who witnessed the ceremony of the installation of Pope Pius VIII., that the vessel containing the Host (which the Italians call the 'Good God') was not only removed from its place that the Pope might occupy its room, but was thrust into a corner on the floor, and overlooked during the celebration. 'I was so struck by the circumstance,' says the writer of 'Facts from Rome; or, Popery at Head-Quarters,' 'that I called the attention of several who were near me to the fact, and quoted to them the passage in Thessalonians.' 'Never,' he adds, 'did I expect to see so literal a fulfilment of the apostle's prediction.'

"Now, for what purpose does the Pope thus seat himself, at his installation, in the very centre of the altar, and on the very spot where the Host, that is worshipped by the whole Romish Church, usually stands? It is that he may receive, as a divinity, the adoration of the cardinals, who, each in succession, rise from their seats, and, reverentially approaching him, prostrate themselves flatly, or almost flatly, on the ground before the majesty of 'His Holiness.' These are his 'most eminent' servants, who are ever ready to confirm his tyrannic dominion, and to give effect to his aggressive and destructive policy, like the princes of the King of Babylon who came in and sat in the middle gate of broken-up and devoted Jerusalem. And they submissively worship the golden image which Rome has set up. That there may be no mistake about the nature of the worship thus rendered to the Pope, it is called by its true title—the ceremony of *adoration*.

"What follows the installation fitly agrees with the ceremony—for the Pope, at his coronation, receives not only the plenitude of the pontifical office, as the vicar or substitute of Jesus Christ, but the plenitude of temporal dominion also, as the father of princes and kings, and the governor of the world. See how this vicar of Christ takes from the brow of the Redeemer his two crowns, as King of Zion and King of the nations, and puts them on his own! Behold him 'sitting in the temple of God, as God, and showing himself that he is God,' and crowned there, first as head of the Universal Church, and then as head over all kings and governors to the Universal Church on earth!"

The Book of Kagal—[*Kniga Kagala*].
Hebrew Local and Universal Societies—[*Yevreiskiya bratstva myestniya i vsemirniya*] By J. Braphmann. (Wilna.)

(*From the Athenæum.*)

"It is singular that no recent traveller in Russia has thought of telling us something about the Russian Jews. Yet there are two millions of them, chiefly concentrated in Poland and the Western Governments. Their condition is curiously anomalous: in Bessarabia, they are not allowed to live within fifty versts of the frontier, and in other districts they form 35 per cent. of the population, and possess all the property and wealth of the place. In Kharkof, till a short time ago, no Jew was allowed to remain; while in Yelisavetgrad, which you will reach in a day, your driver will reply to your interrogatories by telling you, that if you continue to call him a Jew (*zhid*) instead of a Hebrew, he can have you fined twenty-five rubles. While Rabbinical schools are closed in Odessa, the first synagogue is being opened at Moscow; while poor Hebrews in some of the smaller towns are prohibited all occupations

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but usury, Polyakoff stands high in the confidence of the Government as a maker of railways, and is prevented from buying the most magnificent palace in St Petersburg only because a lingering scruple forbids the sale of the family chapel to a Jew. The Jews in Russia, hampered by contradictory enactments and restrictions, have almost created an *imperium in imperio*, and have their own customs, their own dress, their own laws, and even their own language—at least the mixture of corrupt German, Polish, Russian, and Hebrew, which they all speak, is known as the Israelite language, and can be heard to advantage at the Jewish theatre at Warsaw.

"Everybody in Russia has regarded the Jews with such contempt and indifference, that the revelations of Mr Braphmann—himself a Christianised Jew—on Hebrew laws and customs, supported by authentic documents from the archives of Wilna, have excited a great astonishment, and have at once re-opened 'the Hebrew question,' which has been for some time rising in importance. Some Russian liberals propose various remedies and measures; some, who call themselves very liberal, think the Jew should have no civil rights, while others, with whom we believe our readers will agree, say there is one very simple remedy: abolish all distinctions, and educate the Jews equally with other Russian subjects, and there can be no Hebrew question.

"With the Hebrew question in Russia, however, we have at present nothing to do, and the books of Mr Braphmann are chiefly interesting to us as showing the peculiarities of Hebrew law and life actually existing in Russia, derived from the Talmud and the ancient Judaic law. The line of Schiller,

'Die Juden bilden einen Staat im Staate,'

has been wonderfully realised in Western Russia and Poland; where the Jews have formed and preserved to this day in every city or town a Talmudical municipal republic, of a very aristocratic kind, in which the patrician caste have arbitrary and despotic power over the plebeians. This government is carried on by two institutions, the *kagal* or *kheder-hakagal*, the communal government, and the *beth-din*, the Talmudical Court, which is partially recognised by the Russian laws. The government is indeed elective, but both electors and elected must have obtained a certain rank in the community, gained nominally by proficiency in the learning of the Talmud, and often granted in reality to rich men for a money consideration. The *Kagal* not only directs the schools and internal government of the community, but supervises and regulates all the affairs of Hebrews with the non-Hebrew population, forbidding or allowing them, as it considers best for their interests. This power is completely arbitrary, and there can be no appeal from it. The authority of all external laws and regulations is denied, and said to be not binding on Hebrews, and they are strictly forbidden to have recourse to a Russian court in disputes with each other, even when the Russian laws coincide with the Hebrew. The *Kagal*, however, does not scruple to have recourse to the external authorities, when necessary and practicable, to assist it in its objects. The *Kagal* claims to have authority over the whole territory and population of the district. Non-Hebrews are there, and in possession of property only as infringers of the rights of the chosen people of God. The *Kagal* grants or sells the right of living in the district to a new-comer, and without the necessary paper a Jew coming from another district would find it impossible to live or support himself. The property of non-Hebrews is, according to the Talmud, a

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free wilderness, or, as Rabbi Joseph Kulun says, 'a sort of free lake,' in which only that Hebrew can place nets who has obtained a right for it from the *Kagal*. Thus regarding the property of non-Hebrews as the general property of the community, the *Kagal* sells to Jews the right to occupy this property, and even draws up bills of sale and receives money from them. More than that, it sells the right to *exploiter* individuals, to lend them money and to get hold of their property. Things of this kind seem almost incredible, although Mr Braphmann quotes in full formal acts, one selling the right to the shop of a Russian merchant, another a part of the city lands, with the buildings that may hereafter be erected by the Government, and another a whole Franciscan convent. After such a sale no other Jew can interfere, without the permission of the purchaser, and should a Jew purchase or get hold of real estate belonging to a Christian, which had not previously been disposed of by the *Kagal*, he would have to buy again from the *Kagal* before his rights would be recognised by the Rabbinical Court, or by his fellows.

" Besides its power of fixing the residence of Jews, the *Kagal* claims the right to interfere with their choice of occupation, and to prevent them from exercising it ; regulates even the details of their domestic life ; fixes the number of persons that can be present at a marriage or festival, the musicians that can be employed, and many other petty things. One of its greatest powers is in the butchering of cattle. The Jews, even with us, as is well known, can eat no meat but that killed in accordance with the precepts of the law of Moses ; and in Russia this rule is most strictly regarded : but the religious instincts of the people do not keep them so much to its strict observance as the active supervision of the Rabbinical authorities. They are the more particular as they collect a tax on meat, which supplies funds for communal purposes. This tax has been recognised and confirmed by the Russian laws, and the Government officials are required to assist in its collection, on the ground that the *Kagal* will thus be able to make good the deficiencies in the Government taxes of Jewish communities. No doubt, part of this tax comes from Christians. The *Kagal* is also authorised by law to impose a tax on all liquors sold in taverns and dram-shops kept by Hebrews in country villages. This tax, of course, falls on the consumers; the purchasers are all peasants, and there are no other dram-shops. Another curious instance of a tax on the whole population, for the benefit of the Jews, is found in Wilna. In the Jewish quarter there has long been permitted a tax on provisions for the *Kagal ;* and a few years ago the *Kagal* succeeded in persuading the city authorities to remove the public fish-market to that quarter, thus laying the excise on the whole community. This tax, in 1867, was farmed out by the city council for £340. One might almost think Judaism the State religion there.

" The *Kagal* maintains its authority by means of such taxes, and by severe punishments inflicted by the *beth-din*. These include forbidding intercourse of the neighbours with the condemned, prohibiting him to ply his trade, preventing his wife from purifying herself with the bath, and excommunication. As he who transgresses one tittle trangresses the whole law, excommunication is threatened for very slight offences, and, in a town almost wholly Jewish, it is really civil death. Sometimes, as occurred a few months ago at Shkloff, actual physical punishments are used. In that case, a woman suspected of improper intimacy with a man—*suspected only*, for the Rabbinical Court has no rules of evidence —was beaten almost to death, and driven naked along the public street.

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In cases of great obstinacy, the arm of the civil power is sometimes called in; and to prevent an appeal to the civil courts from its decisions, the *beth-din* takes good care to have the parties sign beforehand, on stamped paper, documents which would prevent such action. The author accuses the *Kagal* of buying up Government officials, to make them wink at any stretch of power in their proceedings.

"The local brotherhoods or societies are powerful agents of the *Kagal*. The author divides them into learned, whose object is to expound the Talmud, industrial or trades-unions, religious and benevolent. The chief benevolent societies are those for buying up captives, and the burial societies. As no Jews are held in bondage, the objects of the first of these can only be guessed at. Burial societies were instituted because the clergy are forbidden to perform funeral rites, which are considered secular and unclean works (to such a degree, that, even now, if the burial of a Jew has to take place on a feast-day, it must be done, if done at all, by Christian hands). These societies become often instruments of great oppression and extortion. In 1866 a Jewess, named Broyd, complained to the city authorities of Wilna that the burial society had taken from her 1500 rubles (£188) for the burial of her husband. She did not wish to pay, but the body was left unburied for five days, then the society compelled her to pay, and to sign a paper that she had given this sum to the society for benevolent purposes. When the *Kagal* learned that she had complained, they fined her 500 rubles (£60) in addition, as a contribution to the deficiencies in the recruiting-tax for poor Hebrews. The local authorities could do nothing to assist her, but were compelled to assist the *Kagal* to collect the tax, on the ground that in matters relating to the communal liabilities of Hebrews, the *Kagal* was a Government institution. A similar case has very recently occurred at Kief.

"The only remedy against such extortions is to become a member of the ruling class; and for that end every plebeian Jew tries, if possible, to have his sons educated in the Talmud, that they may gain the necessary rank, and be better off than himself. The *Alliance Israëlite Universelle* is an attempt to unite all Jewry by means of such societies.

"Mr Braphmann writes with no animosity towards the Jewish race, to which he himself belongs, but attacks sharply the system of the *Kagal*, which, in his opinion, is disliked by most of the lower class, and does far more than the Government to keep the Jews in a state of separatism. Until this influence is overthrown, he thinks it impossible for the Russian Jews to coalesce with the rest of the population of the empire."

Extracts.

The World Converting the Church.

THE following item is from the *Boston Journal* of March 4th:—

"The Young Men's Christian Association of Meriden, Conn., proposes to erect a new building this spring. In addition to two stores, the building will contain a bowling alley, coffee and refreshment rooms, reading-room, library, conversation and amusement room, and

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gymnasium. There will also be a hall arranged *for private theatricals*, &c. The estimated cost of the structure is 20,000 dollars, and it is thought that the rents and revenues of the establishment will nearly pay for it in ten years."

The Young Men's Christian Associations have doubtless accomplished much good, but if the above is indicative of the course to be generally pursued by them (which we hope it is not), then we predict their efficient labour for the advancement of the cause of Christ to be near an end. "Private theatricals" will be found but a stepping-stone to the public theatre, and though members may in some respects have "a form of godliness," it will be manifest that they are *lovers of pleasures more than lovers of God.*"

The festivals of various names connected of late years with churches of different denominations are working to the same end. Who can draw the line between the Church and the world on such occasions? Look at the following from a secular paper. A correspondent of the *Sigourney* (*Iowa*) *News* says:—

"We had a festival on Christmas, given by the M. E. Society, at which from a tree were distributed several bottles of 'Bourbon' (sham of course), and of the amount imbibed none but the most credulous would think that a dozen mule's ears' full would be a safe estimate, which is nevertheless true. The proceeds of this (the Festival, not the Bourbon) is to be used for the purpose of liquidating church debts. Pecuniarily, it (we might say both) was a success; but we might ask, 'Is the cause of Christianity materially benefited, and is it Christian-like for a society to convert its house, a place consecrated to the worship of God, into a place of riotous confusion, even blasphemy, profanity, drunkenness, and all manner of sinful conduct, simply to pay off a church debt?' Is there not a better way to raise money? Is it Christian-like for a society to tolerate such conduct in their house?"

No thorough, enlightened Christian can be satisfied that festivals are Christ-like in which "grab-bags," "guess-cakes," "post-offices," and similar means are resorted to for the purpose of raising money for church building, &c. Only imagine such a festival held in the apostolic age: Paul, for example, putting his hand into a bag and pulling out a rag-baby amid a roar of laughter; Peter paying out a few cents (for he would not be likely to have much "silver and gold" unless he got it by miracle, as he did the money to pay his tax) for a piece of cake—hoping to be lucky enough to find a ring in it; "the beloved disciple" charged an exorbitant price for a letter in the church post-office—which he pays rather than appear mean by refusing to do it; or a large number of the primitive disciples appealing to the flesh by announcing a turkey-supper or oyster-supper at a hotel for the purpose of getting money out of the men of the world and having a good time themselves! All these things have been done in our day. What has changed? Christianity or its professors? Is the Church converting the world to Christ, or the world converting the Church to the Devil?

The Church or the World, which is it?

THE *Philadelphia Press* of May 28th records the following brilliant scene at the Academy of Music:—

"A social reunion took place last evening at the Academy of Music,

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tendered by the Presbyterians of this city to the General Assembly, which in the beauty of the decorations, in the fervour of mutual congratulations, and in the intelligence and character of those who attended it, eclipsed anything we ever remember to have seen in the Academy.

"The entire surface of the large floor was transformed as if by a magician's wand into a Garden of Eden, in which were to be found every variety of flowers known in this vicinity. Rare exotics, statues, and hanging cages with singing birds, lent an air of enchantment to the scene, which was to a certain extent bewildering. In the centre of the stage a small platform was erected, surrounded by a circle of flowers, from which the addresses were made.

"The proscenium boxes were decorated with the flags of foreign nations; the front of the circles were festooned with evergreens, in the midst of which in the balcony circle were the words, 'The Church that is at Philadelphia saluteth you.' On the family circle was the inscription, 'Be like minded, having the same love, being of one accord.'

"Over the footlights were suspended two large national flags, festooned with the words, 'We be brethren.' Two large and massive candelabra were placed upon the stage to give greater light, in addition to those usually seen there.

"The company began to arrive about eight o'clock, consisting of the delegates to the Assembly, prominent citizens, and judges of the courts.

"The exercises commenced a few minutes after eight o'clock with a grand promenade to the music of Beck's Philadelphia Band. The balcony circle was crowded with spectators, and the floor was entirely filled with the promenaders. Mutual converse was in order until nine o'clock, when Dr Herrick Johnson, who acted as master of ceremonies, announced that two feasts had been prepared for the enjoyment of the guests—one of reason and one of good things. The one could be found on the stage, the other in the foyer; the one would be expected to be followed by the other. In accordance with the announcement Dr Johnson introduced Dr Reed, who made the address of welcome.

"Addresses were then delivered by Rev. Drs Adams, of New York; Arnot, of Edinburgh, Scotland; Edmunds, of London; Governor John W. Geary, George H. Stuart, Drs Musgrave, of this city, and Clark, of Buffalo; and his Honour Mayor Fox. Refreshment tables were set in the foyer, which were open to the guests.

The Smithfield Pillar-Box.

Englishmen must never forget what that public monument marks until there is no more peril to Italy, to Europe, or to humanity, from the fury of the ecclesiastical pride and cruelty which is not extinct, but only suppressed. Our monument is a little and unobtrusive affair, hardly likely to be visited except by neighbours or passers-by when they have a penny letter to send. It is only a pillar post-office just erected in the open space at Smithfield, and the inscription on it is the usual one about the hours when the various clearances take place, with directions not to put money or newspapers into the slit. Why do we call such an ordinary object, then, a national monument? Because, we reply, the little square yard of ground upon which

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it stands is a site that, in times past, has witnessed more agony heroically borne, more pure English courage in the face of death, a bolder passion for freedom of conscience and of speech, and a stouter Christianity than perhaps any other single spot upon the face of this sad earth. There used to be seen there, before the pillar post-office was put up, certain small paving-stones, darker than the rest of the market flags, which some knew were "tomb-stones," in a terrible sense, though ninety-nine in a hundred trod them without a thought. When they were taken up lately, a discovery was made such as those expected who knew the meaning of the small patch of black paving. A little way below the surface were found ashes of burnt wood, bones charred and whitened with flame, a staple or two of a chain which had borne the fire, burnt earth, and all the signs of a conflagration. What, many generations ago, had thus passed through the flames in this buried ground? Had the Great Fire reached hither, or was the place an old smithery, bakehouse, or furnace? That which was transacted, we answer, not three hundred and fifty years ago, and in the sight of all Londoners, was cruelty as devilish and horrible as any deeds of Nero or Caracalla in the forum of Rome. Men, women, and little children of our blood—the proud British blood which now brooks no interference with our grand gains of liberty either from prince or priest—were given to the torturing fires, because they chose to worship God after their consciences, and not after the formulas of Rome. This was the torment-ground of Gardiner, Bonner, and the Papist Queen; and the black ashes, exhumed to plant the foot of a new pillar letter-box, were the relics of those firm and constant Christians who died by scores, in uttermost and unspoken anguish, on this very spot, bequeathing to us the possession of our great freedoms, and the memory—not to be effaced—of the sight which London once witnessed in the place where now the citizen drops a letter to a friend or kinsman, and passes on, "none daring to make him afraid."

Let such a citizen try for a moment to banish the pillar post-offices of the Present, and see the iron stake of the Past, with the faggots piled about it, the chains dangling, and Bonner's pikemen keeping the square for the English victims of the priests. Master Rogers, prebendary of St Paul's, a "good and spotless man," by his enemies' confession, has denied the Real Presence, and is to be given to the fire. He has begged to see his wife and ten children, and Gardiner sneers that, "being a prieste, he shold have none suche." Yet he has rested so well the night before his torment that the keeper's wife in Newgate, coming to rouse him for the flames, finds him asleep, and smiling in his dreams, so that she was "right loth to stir him." "May he speak one word to the mother of his children?" It is savagely denied, and they hale the prebendary that morning to the iron stake. "Thou art a heretic, and none shall pray for thee," says the Sheriff of London; but Master Rogers makes reply, "That shall God judge; yet I at least will pray for you." Then, where the box now stands, they burn him alive, while he sung psalms till the hot tongues of flame seared his lips and scorched his poor mouth dumb; and even then he clasped his chained hands over his head, praying, while some one carries away his wife, who shrieks and swoons. Another figure rises to the imagination—Master John Bradford's—a modest scholar of Cambridge, to whom, "when he feared to preach for unworthiness," Bucer had once said, "Give the people barley-bread if thou hast none of wheaten; but feed them as the Lord giveth thee." This man, too, whose meekness

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and learning before the Chancellor's council filled his enemies with surprise, comes from Newgate Jail to the little horrible spot upon the market-place. When they said to him in prison, "To-morrow you shall be burnt, and, indeed, your chain is now a buying," he has replied, "I thank God for that;" and he approaches the pile of oiled and tarred faggot-wood and rushes, and enters the vast crowd of people with his eyes fixed on the sky, and his lips stirring in quiet prayer. The last thing he does is to smile kindly out of the horrible heart of the smoke and flames at the young Londoner whom they put to death along with him. He dies easier than Master Hooper, given elsewhere to the fire about the same time, whom the green wood only scorches, and to whom, as the narratives of the time recite, "even when we exploded powder about the stake, it did him no good." Yet of him, too, they add, "when he was black in the mouth, and his tongue so big with heat that it lolled out, his lips went a-moving still with prayer." They placed a joint-stool before Master Hooper, and on it the Queen's pardon, to see if he would confess that the Pope was infallible, and reach for it; but he put it aside very gently, and "never looked that way, not when his hand fell off; he beating his breast with the other." These are two out of the stalwart faithful sufferers for Christ, for England, and for Liberty, who come to the mind when it calls back in fancy the old iron stake instead of the modern pillar. And in their train come, too, a mournful but glorious triumphal procession of other great hearts—Sanders, who turned to the stake, and kissed and embraced it; Taylor, whom the pikemen struck upon the mouth as he sang his dying psalm; Ferrar, Bishop of St David's; and young William Hunter, who gave himself up to Bonner for "the fire, when he heard that his father was in prison for his sake and suffering the question." We have also Thomas Haukes, who agreed to give a sign from amid the flames if he found his spirit stronger than the anguish, and so stretched out his arms and died in that posture. Nay, in this pale march of brave, unconquered souls, there are women and children, by whose noble constancy we are now free to worship as we will. Not to Smithfield, but at the same time and by the same orders, they brought a certain Englishwoman to the stake. We do not know to tell the story, though all that we recall is now, thank God, so distant. We dare not use the exact words of the too plain tale, not even with the desire to remind men what was once standing where the new letter-box now exists. But she was near her time, this poor martyr of our "glorious history!" and the fire—let us be pardoned for the dreadful phrase of Hume!—"burst her." So, alas! runs the horrid record; and, it continues, "one would have saved the babe, but the magistrate ordered it to be thrust back, saying nothing should live of such a renegade and heretical person." Enough of these memories! It suffices that there died, in Smithfield and elsewhere, at the time we recall, 277 English people; and that out of these as many as fifty-five were women, and four were children.

Let us be glad that the new pillar-post stands in the place where the blackened ashes of these our countrymen and countrywomen have been hidden so long; and let us be glad, too, that the monument we raise at last in this tearful and shameful spot is not one of anger and reproach, but the simple thing that serves a public convenience, and does not even remind us, by a mark or a word, of the Church which perpetrated those atrocities, and of the ambitious and infamous pretensions which they were meant to support.—*London Newspaper.*

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Water for Jerusalem.

So long as this earth is an inhabited planet, Jerusalem will (says the *Daily Telegraph*) be one of the spots for ever consecrated and famous. Its vast antiquity and history, chequered with such multiplied events, would alone make Jerusalem a "royal capital" for all time, even if the story of the Redemption had not had its scene there. The traveller may truly wonder that any race of mankind ever thought of colonising a spot so austere and barren. Yet the place which it has filled in the annals of humanity since is marvellous! Looking upon it from the brow of Scopas, upon which innumerable little piles of pebbles mark the places where pilgrims from all the world have caught their first sight of Jerusalem, the well-informed traveller may let his fancy range right through the records of history. Yonder sun-scorched and ugly pinnacle saw Joab fight, saw Solomon hold sway, and the Queen of Sheba's train enter from far-off Ethiopia. On the slopes below, the Chaldeans of Sennacherib pitched—and the armies of Arab, Philistine, and Egyptian were drawn out in battle array. Alexander the Great visited the spot in his conquering march, the Ptolemies and the Seleucids held their courts there; Antiochus Epiphanes oppressed and the Mattathias delivered the city. Pompey stormed its wall, and Crassus plundered its temple; the Parthians and Herod in turn assaulted and captured the hapless capital, named, by the very irony of history, "Jerusalem"—that is, "the abode of peace." Seeming but little and weak to the traveller's gaze at present, it nevertheless held 100,000 of the legionaries of Titus at bay outside the desperate walls from April to September, and yielded only when even despair had no chance left. Then Hadrian would rebuild it; and then arose in the holy places of David, temples to Pagan gods, a shrine of Jupiter upon Mount Moriah, and a tetrastyle in honour of Venus upon Calvary itself! But Jupiter and the Cyprian goddess could not live in such an air, and the city was vainly called "Œlia Capitolina." The Roman name and the Roman deities disappeared together, for by that time the sacrifice on Calvary had extinguished the Pagan altars of Aphrodite, and quenched the thunders of Jove. Constantine, Helena, and Justinian, covered the site with Christian churches; yet even the pious labours of their reigns are but the antiquity of Jerusalem. In modern times it has been, as ever, a city of tears and blood—desolated by Chosroes—taken by the Khalif Omar—taken again by the Turks—and drenched with gore, shed, alas! in the name of Christ by that army which Godfrey of Bouillon led through the gates in 1099 A.D., when the Crusaders, red with the massacre of the garrison, at length knelt before the holy sepulchre. Even thus the crimson register of the "City of Peace" is not finished. Again the sultans of Damascus visited it with sword and fire, and the Chorasmian Turcomans deluged the streets with carnage. The "City of God," the "abode of rest"—the type and namesake of the "New Jerusalem"—this centre of the religion of pity and peace, has itself had no peace or pity, except during these few latter centuries, when, having finally waned from all its earthly greatness, it lives only by the love and reverence of countless pilgrims.

There are those who think that Jerusalem will rise from her widowed state, and be once more a throned and diademed queen of nations, enriched by the returning allegiance of the peoples to whom she has taught religion. Her dignity and glory as the city of Christ must be

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the acting causes, should she ever so illustrate the resurrection of dead events. Certainly it is significant that, as the power of the Osmanli masters of the holy places fades, the attention of Christian nations seems to be attracted anew towards the capital of their creed. The principal buildings of Jerusalem—one or two excepted, like the Great Mosque and the Church of the Holy Sepulchre—are the modern edifices erected through the emulation or the charity of foreigners. By far the most conspicuous erection outside the walls is the Russian convent, and to the south the line of almhouses built by the open hand of Sir Moses Montefiore at once attracts the eye. We now learn that our own "Lady Bountiful," Miss Burdett Coutts, never satiated with well-doing, desires to offer some tribute of love and veneration to the holy city; and she has chosen the project of supplying Jerusalem with water.

If ever there was water in plenty at Jerusalem, the sources have been hidden by *dêbris*, or long ago dried up. Kedron is, for the greater part of the year, a ravine as dry and white as a bone, and along its bed the camels plod in dust on their way to and from Jericho and the Dead Sea. When the Assyrians were coming against him, Hezekiah, we read, "stopped the waters of the fountains which were without the city;" but now-a-days neither Sennacherib nor anybody else could "find much water." The population of some 20,000 souls lives by the rain-fall caught in tanks and pools, with one or two slender threads of perennial supply which ooze through the limestone. There is an ancient and deep reservoir called the "Pool of Jehoshaphat; and eight hundred yards farther down, in the Valley of Hinnom, the "Lower Pool" affords a questionable liquid. The pool of Bethesda still exists, and catches a little of the drainage from the valley of Jehoshaphat; but the pool of Siloam is filled up and overgrown with olives and fig-trees. From these and a few similar sources the water-carriers of El-Khuds with painful labour fill their skins and red earthenware vessels; but not even the force of association can purify the stuff which the unlucky inhabitants have to drink during the worst part of the dry season. In the palmy days of Solomon, water, the main necessity in a hot country, was plentiful at Jérusalem. It was brought in from Etham, a spot midway between Bethlehem and Hebron, by means of an aqueduct which still crosses the Valley of Hinnom upon nine arches, and conveys a certain supply to the tanks of the Haram or Great Mosque. The pools of Solomon also exist, from which this conduit derived its waters; and, perhaps, it is the intention of our benevolent countrywoman, by clearing and deepening those old reservoirs, to reconstruct the work of Solomon—or she may take advantage of more than one subterranean source opened lately by the engineering party which has been investigating subterranean Salem.

Jewish Butchers.

COURT OF EXCHEQUER, DEC. 14. SCHOTT *v.* THE REV. DR ADLER.—JEWISH CUSTOMS IN REGARD TO MEAT.

THIS case was an action by Moses Schott, a native of Holland, and a Jew, against the Rev. Dr Nathan Marcus Adler, chief rabbi in this

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country, for slander, which he said had injured him in his trade as a Jewish butcher.

There appears to have been from time immemorial a law and custom among the Jews that all things relating to the killing and selling of beasts for food for Jews should emanate from the Jewish ecclesiastical authorities. When a butcher wishes for a license to kill beasts, he applies to the ecclesiastical authorities of the particular district where he proposes to carry on business, and is carefully examined by them to ascertain if he knows how to kill beasts according to the Jewish law, and if his examination is satisfactory, a license is granted to him. The meat must also be sold by a person who has a license from the Jewish ecclesiastical authorities to do so. The plaintiff alleged that he had a foreign license to sell meat, and was about to open a shop in Whitechapel. The Jewish authorities requested him not to do so, but he persisted, and afterwards appeared before the Bethdin, or house of justice, composed of the chief rabbi and two minor chiefs, who decided not to grant the plaintiff a license for Whitechapel, but offered to grant him one for Islington. The plaintiff opened a shop in Whitechapel, and inspectors of the ecclesiastical authorities were sent round to the shop to warn the Jews against buying, saying that the meat was not "kosher," but "tripher," and therefore unfitted as food for the Jews. One witness swore that one of the inspectors, finding that he had purchased meat of the plaintiff, came to his house and ordered the vessels in which the meat had been cooked to be either sold or destroyed, and had the plates broken and the knives and forks destroyed. In slaughtering animals it appears that the butcher is required to have a very sensitive organisation. The knife used by him must not only be very sharp, but most perfect, for after the animal's throat is cut, the butcher passes the edge of the knife across the palm of his hand, and if he detects the slightest notch in it, the meat is condemned as "tripher," and unfit for the food of Jews. Supposing the operation of slaughtering to be satisfactory, then the intestines of the animal are carefully examined, and if the slightest disease is detected the whole carcase is condemned.

The Rev. Professor Marks was called as a witness, and stated that butchers were bound to undergo an examination before the chief ecclesiastical authorities touching their qualifications, one of which was that the butcher should succeed in establishing to their satisfaction that he possessed a high moral character, and would thoroughly perform his duties; that, although a man might once be qualified to act as a butcher, it did not follow that he was always qualified to do so. There was a custom among the Jews that, when a slaughterer came from abroad bearing a certificate of a foreign rabbi, and wishing to slaughter in a new country, he was to submit his certificate to the ecclesiastical authorities of the new place, and it rested with them whether they would either grant or refuse a continuation of the licence.

Baron Martin asked the witness whether the mode usually adopted, of slaughtering beasts by first striking them on the head and stunning them, was not a more humane mode than that adopted by the Jews—viz., bleeding them to death?

Professor Marks replied, that the question had recently been under consideration in Paris before a commission of inquiry, and it had been decided that the Jewish mode of killing inflicted less pain.

Evidence was given by plaintiff to the effect that the defendant had refused to give his sanction to his selling meat to Jews, and employed

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emissaries to warn his customers that what he sold was "tripher," or unclean meat, the consequence being that all his customers left him, and he had to close his shop.

At the close of the plaintiff's case, Baron Martin held that there was no evidence to go to the jury, and even had there been any proof of the alleged slander, he should have ruled the communication to have been privileged.

Jacob Grimm on the English Language.

The following passage from a treatise "On the Origin of Language," delivered in 1851 before the Royal Academy in Berlin, by the celebrated philologian, Jacob Grimm, will be interesting to every Englishman. After passing in review the various languages which have prevailed in the world, from the earliest ages to the present time, and endeavouring to show that the fulness of vocal sounds, and the variety and richness of inflexion, which distinguish the languages of antiquity, are more than compensated for in the dialects of modern Europe by a freer use of particles and medial sounds, he proceeds to pass the following judgment on the English language:—"As the four or five cases of the Greek and Latin noun appear in themselves inferior in power to the fourteen of the Finnish language, and yet the latter, with its more apparent than real elasticity, is able to do far less; so the injury done to our modern European languages by the loss of the redundant forms of the Greek verb, which we either paraphrase or leave altogether unexpressed, is not nearly so great as is generally supposed. In regard to the importance and the results of these inquiries, I may, I think, conclude my task with one remarkable and decisive example. No modern language has derived a greater degree of power and strength, from its disregard of all the laws of sound, and the dropping of nearly all inflexions, than the English. This language owes to its abundance of free medial tones, which may be learned indeed, but which no rules can teach, a power of expression such as never, perhaps, was possessed by any human tongue. Its altogether intellectual and singularly happy foundation and development arose from a surprising alliance between the two noblest languages of antiquity—the German and the Romanesque—the relation of which to each other is well known to be such that the former supplies the material foundation, the latter the abstract notions. *Yes, truly, the English language, by which, not in vain, the greatest poet of modern times—I can only mean Shakespeare—was begotten and nurtured with strength; the English language, I say, may with good reason call itself an universal language, and seems chosen, like the English people, to rule, in future times, in a still greater degree, in all the corners of the earth.* For in richness, in sound reason and flexibility, no modern language can be compared with it; not even the German, *which is torn as we ourselves are torn,* and must shake off many a weakness before it can enter the lists with the English. Yet it offers many pleasing reminiscences, and who would wish to rob it of hope? The beauty of human speech bloomed not in its earliest but in its middle period, its noblest fruits will be gathered by posterity."

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The Present War.

"I SEE it is still mooted, Is this war to be regarded as religious? I have already previously written that I do not so view it as regards the immediate parties engaged in it. At the same time, the more one inquires how France could have perpetrated so great a blunder as to engage in this war, the more they will find that it rested on the idea of South German inaction, or even support. The Ultramontanes in Bavaria had got the upper hand, and the opportunity was not to be lost of using such valuable allies. Rome had long been using every intrigue to separate the South from the North. A young king had been surrounded by basest intrigues—never had Jesuitism more skilfully woven its web—but the manliness of the young king and the noble principles of Prince Hohenlohe baffled the dark plot and saved the rupture of Germany. The Papal intrigue has ended in a great united Germany, the guiding power and intelligence of which is Protestant Prussia. What issues this war may have on Catholicism in Germany I shall not venture to say, although there are already indications of the likely issue; but this is too large a subject on which to enter in my present letter."—*Letter from Berlin in "Daily Review."*

Garments rolled in blood.

A FIELD of battle is first a terrible, then a pitiable, then a loathsome sight; and the field or fields on which the battle of Sedan was fought have now reached the loathsome stage. On the ground nearest the city the dead men, only two days after the fight, had, for the most part, been buried. The dead horses had been skinned, cut up, and partially eaten. The huge red carcases were lying about everywhere, amid smashed helmets, broken muskets, rusty sabres, torn knapsacks, stray epaulettes, and battered accoutrements of all kinds—a slaughter-house and a depot for marine stores combined.—*Foreign Correspondence of Times.*

Egypt rising in the latter day.—The Suez Canal.

WITH respect to the canal itself, he was decidedly of opinion that, with proper supervision and the use of the necessary means, it could be kept open and available for the largest sea-going ships. No doubt the advantages of this means of communication would be reaped first by those nations nearest to it, and he looked for the resuscitation of great commercial relations on the coast of Africa, Arabia, and Persia, which existed for so many ages, and which were only put an end to by the disturbances and bad government which succeeded the dark ages in this country, when Europe was in a state of transition, and the last was for the most part in the hands of Mohammedans. Italy, Austria, and France would also doubtless participate in its benefits, and the greatest enthusiasm existed respecting the canal in Russia, where the merchants of Odessa anticipated direct trade by it with India, instead

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of by Trebizond and the steppes of Siberia. He believed, however, that England would be most benefited by the canal, and that it would be productive of even greater advantages to this country than resulted from the discovery of the route to India round the Cape. In a long journey a few more hundred miles were not of much moment, and though the Portuguese and the Spanish had a full fortnight's advantage over England in their position, both countries had been beaten by England in the trade to the East and West Indies. One special feature in connexion with the Suez Canal was, that it gave iron steamships a great advantage over wooden vessels, and England possessed great resources and facilities for building iron steam-vessels. England had also special advantages in all that concerns commerce and navigation; and above all, the Government is in accord with the commercial people of the country. England in the past had beaten nations which had the advantage both of situation and climate, and he did not think this country would be wanting in the race that would have to be run by those nations which would derive the greatest advantage from the Suez Canal.—*Sir Bartle Frere.*

Jewish Emigration.

ONE of our Jewish contemporaries calls attention to the fact that a large immigration of indigent Jews may shortly be looked for. It is known that several hundred families are to be sent to New York from Western Russia, where toleration is no longer to be enjoyed. It is also stated that the sub-committees on the Russo-Prussian frontiers will soon organise a general fund for the exportation of Jews to this country. Nearly all these immigrants will be poor, but they will here find perfect freedom to do and think as they please. Owing to this very freedom, a large section of the Jews themselves begin to talk of modifying their ancient faith. It has survived eighteen centuries of persecution, but liberty is acting upon it as a powerful solvent. Nothing is more curious in our history than the disintegration of mere creeds, which we find perpetually going on around us. The Jews are likely to furnish the most striking and instructive example of all; and it is to be hoped that some of them will contrive to give us a clear and thoughtful history of a movement which is accomplishing what the Pharaohs tried to do and failed.—*New York Times.*

Absinthe.

A TERRIBLE account of the ravages of absinthe-drinking in France appears in the *Pall Mall Gazette.* The infatuation spreads. "Paris actually has its clubs of absinthe-drinkers, the members of which are pledged to intoxicate themselves with no other stimulant, and even to drink no other fluid—the only pledges, it is believed, which they do not violate."—[The siege of Paris has dried up this "fluid."]

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Correspondence.

To the Editor of the "Quarterly Journal of Prophecy."

REVIVAL OF PAGANISM.

SIR,—The following laudation of the gods of Greece and Rome is worthy of your notice:—

"*Dante Allighieri and the Prime Minister.*—It is gratifying (!) to see Mr Gladstone follow in the track of Dante Allighieri, though, perhaps, he may not be fully aware of the fact. That the gods of High Olympus are, as your reviewer of Mr Gladstone's work states, 'mysterious yet comprehensible symbols of truth and reality,' was the conviction of Dante, as also that under the so-called fables of the ancients, historical and philosophical truths lay concealed. It was this conviction which led him, in the 'Divina Commedia,' to introduce passages and illustrations from these sources, with as much apparent gravity and earnestness as he did from the Hebrew and Christian Scriptures: a practice that has often been a source of some misgiving to pious students, not so far advanced in classical culture as himself, and may have helped to give rise to the erroneous notion that Dante was not a sincere Christian, nor an orthodox believer. Boccaccio, in his Life of Dante, expressly relates that, having applied his acute intellect to study the admirable artifices of the poets, and, in a short time, finding them not to be merely fabulous, as it is said, made himself familiar with them all, and especially with the most famous. And knowing that these poetic fictions are not mere vain and silly fables, as many affirm, but that, under their sweet exterior, historical and philosophical truths lie concealed, in order that he might have a complete knowledge of them, with an equable distribution of his time, he gave himself to the study of both. In helping to brush away the clouds of ignorance which have so long obscured the wisdom of the ancients, and in seeking to set Zeus before the public gaze in unveiled majesty, Mr Gladstone has rendered a service also to the memory of Dante, in placing before us, in a stronger light, the colossal figure of the great Christian poet, which, like that of the '*gran veglio,*' in the cavern in Crete, grows greater and brighter with the course of ages."

The apostle spoke of the gods of Greece as "devils" (1 Cor. x. 20). What shall we say of such palliations of Pagan obscenities?—Yours, &c.,

CHRISTIANUS SUM.

Poetry.

THE SUPPER OF THANKSGIVING.

FOR the bread and for the wine,
For the pledge that seals Him mine,
For the words of love divine,
    We give Thee thanks, O Lord.

For the body and the blood,
For the more than angels' food,
For the boundless grace of God,
    We give Thee thanks, O Lord.

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For the chalice, whence we sip
Moisture for the parched lip,
For the board of fellowship,
We give Thee thanks, O Lord.

For the feast of love and peace,
Bidding all our sorrows cease,
Earnest of the kingdom's bliss,
We give Thee thanks, O Lord.

For the heavenly presence-bread,
On the golden table laid;
Blessed banquet for us made,
We give Thee thanks, O Lord.

For the Paschal Lamb here given,
For the loaf without the leaven,
For the manna dropt from heaven,
We give Thee thanks, O Lord.

Only bread and only wine
Yet to faith the solemn sign
Of the heavenly and divine!
We give Thee thanks, O Lord.

For the words that turn our eye
To the cross of Calvary,
Bidding us in faith draw nigh,
We give Thee thanks, O Lord.

For the words that fragrance breathe,
These poor symbols underneath,
Words that His own peace bequeath,
We give Thee thanks, O Lord.

For the words that tell of home,
Pointing us beyond the tomb,
"Do ye this until I come,"
We give Thee thanks, O Lord.

Till He come, we take the bread,
Type of Him on whom we feed,
Him who liveth, and was dead!
We give Thee thanks, O Lord.

Till He come, we take the cup,
As we at His table sup;
Eye and heart are lifted up!
We give Thee thanks, O Lord.

For that coming, here foreshown,
For that day, to man unknown,
For the glory and the throne,
We give Thee thanks, O Lord.

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Art. I.—THOUGHTS ABOUT DEEP THINKERS.

A DISCUSSION arose lately in a company of friends on a question of evangelical doctrine—let us say that of Substitution,—and one gentleman present, who took a prominent part in the conversation, stoutly denied, and even ridiculed, the doctrine under review, on the ground that it was quite opposed to reason and moral sense.

This gentleman seemed clever, impulsive, and very confident, skilled in the art of overwhelming an adversary by strong assertion, astonished that others could not see with his eyes, and fully satisfied that this could only be because they were very stupid.

Our rationalistic friend, for such he must be called, wound up the discussion with the remark as to one of his opponents, that it was evident he had not thought deeply on such subjects.

This individual seemed a fair specimen of the rationalistic school, at least of that feebler portion of it which we, breathing the lower atmosphere of common life, often meet.

Such persons have become enamoured of that modern literature which professes to dispose of all our old notions about God and His way of salvation. They find the fall of man denied and ridiculed, and human reason raised to the position of judge in all questions, human and divine. This is soothing to them, especially as, in an appeal to this tribunal of human reason, they perceive a likely, and certainly an agree-

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able solution of questions which had always made them feel very uncomfortable.

There is a charm in their newly-found liberty—liberty to cast off the trammels thrown over them by pious grandmothers and other well-meaning people, and to range over the wide expanse of what they call "thought."

The effect of Sabbath-school hymns, "There is a dreadful hell," and such like, hung long about their consciences. They used to feel uneasy when death came across their path, or when ministers held forth the terrors of the law. They have now adopted "rational views on religious subjects," and are comfortable.

Those who have not come much across this rationalistic tendency, can have little idea of the havoc which has been made under its influence among the old evangelical doctrines. Scarcely one of these doctrines has escaped. Human reason has pronounced upon the fall of man, upon sin, upon atonement by substitution, upon punishment, and especially upon eternal punishment. It has even ventured a judgment upon the question of the absolute sovereignty of God himself, and the irresponsibility of His rule. On each of these, and on many similar questions, human reason has decided negatively. How convenient such a decision is for men with the certainty of death, and the possibility of judgment, in their view, we do not at present say. We deal now only with the fact that such a decision has been come to, and that it is deemed the inevitable result of what they call "deep thought."

A question here suggests itself. Does truth, after all, lie so very deep, that it can only be brought up by an intellectual diving-bell? Are profound thinkers alone able to ascertain with certainty what God has revealed to man? If so, surely the case of us ordinary mortals, living on the surface of things, and able neither to dig nor dive, is a hard one. We must not, of course, accept in blind faith the conclusions of the deep thinkers, for this would be a still more abject surrender of reason than that from which they themselves shrink. Yet, what if we are unable to follow them to those profound depths where the goodly pearls lie? How, in such a case shall we, the multitudes of men of but common capacity, ever get at the truth at all?

But, without disparaging profound thought within its own sphere, it may well be questioned whether the truth which teaches to mankind their relation to God, their duties, and their destinies, has really been placed beyond the reach of all except a few profound intellects. If there is a God, the Creator and Father, loving and wise, and if He has made any communica-

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tion of truth at all to man, it is surely most rational to conclude that He meant such a communication to be intelligible to the many rather than to the few, and to be capable of discovery and reception by the weak and foolish as well as by the strong and wise. Sound reason revolts from the idea that men must penetrate to unknown depths of thought, ere they can learn anything with certainty of the God in whom they live and move and have their being.

It is related of an unfortunate individual that, crossing a field one dark night, he fell over the mouth, as he believed, of a deep pit. By a fortunate accident, and just in time to escape being dashed to pieces at the bottom, he caught a bar placed across the pit mouth. There he hung, holding on for very life, until the first streaks of dawn revealed to him that his toes had all that weary night been within an inch of the bottom. What the good man had fancied was a profound depth, turned out to be uncommonly shallow. If men will grope about in the dark they become liable to such mistakes. A little daylight works wonders, and might teach even our deep thinkers that the bottom of the well, where truth is said to lie, is not so profound as they will have it to be.

If deep thinking, however, were of value in deciding the inquiry, "What is truth?" it is worth considering whether the so-called deep thinking which our rationalistic friends admire really deserves the name. All really deep thought must issue in one of two results. Either the thinker will discover his subject to be unfathomable by human reason, and in this case, if he be a wise as well as a deep thinker, he will shrink from further pursuit of it; or, if this be not the issue, he will at least not be content to build conclusions on a peradventure, but will think till he reaches sound fundamental principles, and by these only will he proceed to test opinions. One important mark of a sound fundamental principle is its *capability of general application.* By this simple test let us measure the depth of the thinking which has decided against the old evangelical doctrines.

I. We begin by applying this test to the principle on which the rationalistic denial of Bible doctrines is so largely based.

The rationalist tells you plainly that blind faith is no part of his creed, and with the confidence one feels in announcing an unquestionable axiom, he declares its first article to be that God, who is a reasonable Being, cannot ask him to receive as truth what is incomprehensible by or repugnant to his reason. He starts from this as a fundamental principle, and reasons from it with absolute assurance of the soundness of his conclusions.

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This principle is certainly not fundamental. It is only, as logicians would say, the minor proposition. He ought to put the statement somewhat thus: No reasonable being can ask me to receive as truth what is incomprehensible by or repugnant to my reason; therefore God, who is the most reasonable of all beings, cannot do so.

It is quite fair thus to generalise the rationalist's theory for him, because if, as he says, God, the highest and most reasonable Being, cannot ask him to receive alleged truth in blind faith, certainly no other being can do so.

This article of the rationalist's creed, let us note in passing, must not be confounded with another form of scepticism—that of doubting where the revelation of truth is to be found. It is not "I admit that whatever God reveals is to be received in unquestioning faith; show me where I shall with certainty find His will made known, and I shall bow to it." The rationalist goes much beyond this. He wholly repudiates the idea of an unquestioning faith. So far from proposing to yield an unreasoning assent to what he may discover to be the truth of God, he constitutes reason itself the test of what that revealed truth is. That cannot be truth, he says, which does not commend itself to reason. The manner in which he disposes of various doctrines proves this to be his theory. One of the main grounds of his rejection of the doctrine of Christ's divinity is, that it is altogether incomprehensible and irrational. The doctrine of eternal punishment he declares cannot possibly be true, because it is wholly opposed to his conceptions of God, and his reason revolts from it. There is also a physical rationalism which deals with an alleged revelation after a like manner, and in which the well-known theory of the development of species takes its rise. Both physical and doctrinal rationalism are based on a refusal to accept as truth what reason cannot account for. The theory under which a gradual development of matter is maintained against the Bible account of creation, although no better than a system of guess work, unsupported by facts, is thought to be more rational—anything, indeed, is deemed more rational—than the doctrine which teaches that it is "*Through faith* we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

"*No reasonable being can expect me to receive as truth what is beyond my comprehension or repugnant to my reason.*" That is to say, no reasonable being will make any statement or revelation, expecting me to receive it as truth, which is beyond my comprehension or repugnant to my reason. Is this so?

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Does this principle admit of general application? Let us see.

Allow us, our rationalistic friend, to enter your library and examine its bookshelves. You have, doubtless, there many volumes on the natural sciences, for of these we know you are an admiring student. Let us look over the pages of this book on astronomy, in which we find an alleged revelation amply sufficient for our present purpose.

The sun is the centre of our solar system, and the earth with the other planets moves round it.

The earth in its journey round the sun travels over about six hundred millions of miles—that is, not much less than twenty miles during each tick of the clock. At this rate we are being hurled through space.

The earth revolves on its own axis once in twenty-four hours. We are thus by the earth's revolution carried round day and night at the rate of sixteen miles each minute, or sixteen times faster than the rate of an express train.

The earth has been floating for thousands, or, some say, millions of years, in a vacuum, that is, supported by nothing, yet without falling into the abyss.

The sun is, by the most recent computations, upwards of ninety millions of miles distant from us.

The sun is eight hundred thousand miles in diameter.

The body of the sun itself occupies twice as much space as that enclosed by the moon in her entire circuit round the earth.

The weight of the sun is about three hundred and fifty thousand times greater than that of our earth, and somewhere about seven hundred and forty times greater than the aggregate weight of all the known planets.

The planet Jupiter is distant from the sun five hundred millions,—the planet Saturn, nine hundred millions,—and the planet Neptune, nearly three thousand millions of miles.

Sirius, called also the dog-star, the nearest and the brightest of the fixed stars, is not less, although it may be much more, than one hundred and twenty-three billions of miles distant from us. This distance may be stated thus: Light travels at the rate of about twelve millions of miles in a minute. The sun is so distant that if he were suddenly wiped out of existence, we should continue to receive his light for about eight minutes after his extinction; while if the dog-star were extinguished, it would be twenty years ere its last rays of light reached the earth.

The light issuing from Sirius is estimated to be about four hundred times that from our sun.

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The smallest fixed stars visible to the naked eye are, on an average, seven hundred billions of miles distant from the earth, and the rays of light proceeding from such a distance cannot reach us for about one hundred and twenty years.

Such are some of the facts and figures which astronomers reveal, and which they expect us to believe. We do not ask you, rationalist, if you receive them as truth, for we all do so, and you would be reckoned a fool if you did not. But we do ask you why, and on what ground, you so receive them. Is it, assuming you ignorant of astronomical science, by any process of reasoning of your own? Most assuredly not. Your reason, indeed, as we shall presently find, has in an important sense, which, in dealing with religious truth, you seem to overlook, much to do with your reception of them; but your reasoning in no sense whatever has, or can have, any part in forming your judgment as to their truth.

The discovery of the facts and figures relating to the heavenly bodies is due to mathematical calculation. The principles, by which the distance of the sun from the earth is ascertained, are substantially those by which the height of Ben Nevis is found. So far as your own, or any other man's reasoning has to do with your knowledge of the facts and figures in question, it may well be asserted that, but for the application of mathematical knowledge to the subject by astronomers, together with the use of certain mechanical appliances, such as the telescope and spectroscope, both your reason and your reasoning would have led you to conclusions in an entirely opposite direction. Nearly all the facts are incomprehensible by human reason, and some of them are also at variance with what, in a court of law, would be reckoned incontrovertible evidence,—the evidence of eyesight and of other senses; not to speak of their being in entire opposition to the opinions of the whole world till some two or three centuries since.

Of the very figures, though you may be able to write them correctly on paper, you are unable to form any conception. A hundred and twenty-three billions! There is, indeed, satisfactory evidence that such, at the least, is the distance from us of the dog-star, but reason itself could never have conceived the possibility of a magnitude so tremendous. In the attempt to grasp the idea, the human mind is overwhelmed. Yet, when this appalling distance has been traversed, only the threshold has been reached of boundless regions beyond, studded throughout with countless suns, and perhaps, with countless worlds.

Since, then, these facts and these figures are incomprehensible, and some of them even opposed to the evidence of your very

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senses, we repeat the inquiry, Why and on what ground do you receive them as truth? Is the basis of your belief in them substantially different from that of an intelligent school-boy? It is not. You, as well as he, in receiving these facts, act on a principle universally recognised by us in our ordinary dealings with one another, that whenever a revelation is made to us by a person whom we acknowledge to be of higher mental capacity than ourselves, or to possess more extensive knowledge than we can attain to, and in whose integrity we have full confidence, then, in proportion to the excess of his capacity and knowledge over our own, so is, and so must be, our attitude towards that person one of mere faith. We cannot reason beyond our own capacity, or beyond the data with which our own knowledge furnishes us. Beyond that capacity and those data, we can only believe. It is thus, indeed, that much of our knowledge is obtained. We act on this principle in our reception of the alleged truths of astronomy, and the rationalist would be the first to pronounce the sentence, "Thou fool," upon the man who should insist on the internal evidence of probability which these alleged truths should present to his reason, before he would believe them. The immediate reply would be, that the facts of astronomy, if tested by pure reasoning, must needs be rejected, for they are beyond our comprehension, and some of them are opposed to the evidence of our senses; that they are a direct revelation to us by astronomical observers, whose mathematical skill, mental capacity, and thorough integrity, are sufficient guarantees for their truth, and therefore, that the most rational and sensible thing any of us can do is simply to believe them, without attempting to investigate for ourselves what is obviously beyond our reach.

Are you not, rationalist, thus condemned out of your own mouth? Are you not the man who, in dealing with a revelation alleged to be from One whose capacity and knowledge are altogether boundless, rejects or explains away its principal assertions on the distinct ground that they are incomprehensible by, or repugnant to, your reason?

In the case of astronomical truths, you are content to be well assured that the books treating of that science are genuine. This point settled, you receive their statements in the face, sometimes, of the good practical evidence of your eyesight and other senses. To the alleged truths of the Bible, you utterly refuse assent upon any such basis!

What means this inconsistency? Either on the rationalist's own forehead, himself being the judge, must be stamped the words, "Thou fool," or he must be held guilty of inventing an

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isolated principle which he applies to this one case alone, merely that he may get rid of doctrines which he hates, and which, though they were uttered by a voice from heaven, he would evade, because they treat him as a sinner dependent upon sovereign mercy, and thus strip him of all his self-complacency and all his pride.

It is suggestive to notice here, in passing, how unbelief from time to time shifts its ground. The old doubt used to be, "Is not the Bible a fable?" That doubt has, among men of intelligence, been driven off the field, and now the position is, "We cannot deny the genuineness of the sacred writings, but we may tamper with its pages to suit ourselves."

The rationalist reserves his choicest sarcasms for the children of faith, and boasts loudly and offensively enough of his freedom from weak prejudices, his powers of reason, and his manly views. Let him not imagine that the children of faith might not, because they do not, fling back upon him a prouder boast than his own. We are not envious of his boasted powers of reason. But we must tell him some things which he has not the wit to perceive for himself. The faculty of unquestioning faith is as necessary to the constitution of a sound mind, as is the boasted faculty of reason, noble though that be, so that, while he rejects faith and exalts reason alone, his mental constitution must needs be weak and lopsided. Faith is the nobler faculty of the two, for it can soar into regions of truth which reason can never penetrate. Hence, it must always be an honourable function of reason to receive humbly and lovingly truth thus brought from above by the hand of faith. Unquestioning faith, that is, a belief which depends upon well-grounded confidence in the revealer, apart from the nature of the things revealed, is not credulity. He specially needs to have this last fact pointed out to him, because he confounds the two, foolish man; calls simple believers weak, though worthy; and, lopsided as he is with his one faculty of reason, he fancies himself entitled to sneer at those men of faith.

We used in very early days to make unto ourselves wings of paper, and thus possessed, as we thought, of a new and delightful power, we would leap from such little elevations as our nursery afforded, in the childish hope that we might reach the roof. The rationalist is a bigger baby than this. With his one wing of reason he thinks he may soar to heaven, but when that one is put to the test, it proves, as in the old fable, to be but a wing of wax.

II. We now proceed to examine the conclusions of our deep thinkers as to some of the old evangelical doctrines themselves.

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(1.) The doctrine of the Divine Sovereignty is specially distasteful to rationalists, and much of what is called deep thinking, is expended in an endeavour to explain it away. One of the most popular rationalistic writers we have, asserts in strong terms his dislike of the doctrine which, as he says, teaches that the arbitrary will of God is the sole standard of goodness, maintaining that there is such a quality as goodness, that to this standard the Divine acts conform, and that therefore the Divine will cannot be arbitrary.

Such an assertion is simply a case of reasoning in a circle, because, since goodness is a "quality," not an abstraction, it can only exist as a feature or characteristic of intelligent being, and therefore it must find its origin in the will of the first and highest intelligent Being. But this Being is God. Hence, according to the theory in question, God's will cannot be arbitrary, because His acts are conformed to a standard which, in the nature of things, must originate in His own will!

Rationalistic writers are fond, after such a fashion, of caricaturing the views of their opponents,—an invariable mark of a weak cause. Thus, in the case referred to, they represent us as holding God to be a Being of mere arbitrary power, whose will is the standard of goodness, in such sense that essential evil becomes good, and injustice righteous, when done by Him. This is pure burlesque. The doctrine of the Divine Sovereignty, as held by the opponents of rationalism, is not a doctrine of devils.

The question of the sovereign authority of God, is an eminently practical one, and admits of being looked at in a thoroughly practical light. The majority of men being neither deep thinkers nor philosophers, can bring no other light to bear upon it, and, therefore, it is hard indeed if, in a matter of such practical moment as this, our ordinary common sense may not serve us in as good stead as their deep thinking serves them; and if we cannot attain a knowledge of our God without travelling backwards with them into regions of mist and darkness, or downwards till we plant our feet like them on a foundation, not of rock, but of mud, we have no inclination for any such process.

Let us, then, setting aside fruitless speculation, endeavour to ascertain whether there is no practical ground on which the rationalists and ourselves may join issue on this question.

Rationalists, as against the repulsive view of God, which they say we hold, speak much of Him as the universal Father. Here, surely, we may join issue with them, for "we also are His offspring."

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There are certain facts and principles which, by a universal instinct, are bound up in the human breast with the idea of fatherhood, and in the truth of which, therefore, we may reasonably expect a rationalist to acquiesce.

1st, Many of the wisest and best acts of a father appear to a child either evil or incomprehensible. Among these may be specially reckoned his exercise of discipline, and his general management of the affairs of his own house.

2d, A child's judgment as to his father's purposes and acts is unreliable, for this, among other reasons, that his judgment, as compared with that of his father, is narrow, weak, and imperfect.

3d, The natural instinct of a child suggests to him that his father is good, and that, therefore, all he does must be good, though it sometimes appears dark and mysterious. The more dutiful the child, and the more wise and good the father, the more does this instinct grow into a sound and reliable principle.

4th, An ill-conditioned child likes to follow his own arbitrary will, and would have no objection to its being the sole rule of morals for the family.

We venture to think that these principles, bound up as they are with our ideas of earthly fatherhood, admit of being transferred in all their force to the question between man and God; and one would imagine that if really earnest in search of truth, those who call Him the universal Father, would, of all men, make these principles their own.

Such principles form a standpoint which the great mass of mankind, not being deep thinkers, will recognise as safe and sure. Beyond this position lies the vast abyss, abounding with questions which the profoundest human intellect, though it may raise them, cannot solve; and over the edge of which none but fools will venture to look.

We decline, then, to follow our deep thinkers into the darkness, not because we might not, but because we dare not, and because we seek a foundation on which to rest our souls, which we know we shall never find where they would have us follow them.

"Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea. If He cut off, and shut up, or gather together, then who can hinder Him?"

"Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs,
And works His sovereign will.

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"Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain."

Surely when the finite tries to grasp the infinite, it is "a blunder, as well as a crime."

When rationalistic writers charge the upholders of the Divine Sovereignty with representing the arbitrary will of God as the sole standard of goodness, they mean to say that the only well-defined attribute in the God we worship is despotic power, and that His acts are to be pronounced good because He performs them, even though they should be essentially evil. There are none entitled to be called upholders of the Christian theological system, who maintain any such theory. We all cordially unite with a modern rationalistic author in pronouncing it "impossible to extol or admire such a being." But this God is not our God. He whom we worship "dwelleth in the light which no man can approach unto," and we dare not attempt to search Him out, further than He has been pleased to reveal Himself. But we believe as a first principle that He is infinitely, eternally, and unchangeably good, and that therefore His actions are always good, and here we rest, neither speculating nor cavilling. There is no question or quarrel then between the rationalist and us on this point; we admit to his fullest extent, and far beyond it, that God is essentially good, and that He cannot act arbitrarily against His own nature.

The real quarrel between rationalists and Bible Christians lies in the question, Who is to be the judge of what goodness is? And while they burlesque evangelical doctrine, we may well retort upon them the charge, not indeed of worshipping, for there can be no real worship upon rationalistic principles, but of acknowledging as God one who does good not according to His own, but their standard, and who shall manage the affairs of His universe not on His own principles but on theirs, or at least on principles which they shall comprehend and approve. To what else can rationalistic principles tend? If men are not content that God's judgment and will shall alone decide what is, and what is not good, it is not likely that they will submit the question to the judgment and will of any third person inferior to God; so that nothing seems left for them but to estimate goodness by their own standard. This is just what rationalism pleads for, as its name implies. This we call the pride of human reason, and surely it is a case in which pride and folly are twin sisters.

A few years since, on the heights of Magdala, perished a

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sovereign as absolute and irresponsible as need be; whose name is associated with cruelty and blood; who was, indeed, reckoned rather a fiend than a man. But he was not always so bad as this. Before Theodore seized the reins of absolute power in Abyssinia, the country had been governed by corrupt and licentious rulers, and the people had in every aspect sunk to the last degree of degradation. It may seem incredible to those unacquainted with the facts, but this man actually began his reign with an endeavour to raise his country from its social and moral debasement, and to secure for his people the advantages of civilisation. This fact is amply attested by those who visited or resided in Abyssinia during the earlier years of his reign. In proof that Theodore in those days, as one traveller says, was not "all devil," we quote the following words from an elaborate report by Mr Plowden, the British Consul in Abyssinia, to his government in 1855, on the state and prospects of that country:—

"A remarkable man has now appeared under the title of King Theodore. The King Theodore is young in years—vigorous in all manly exercises—of a striking countenance—peculiarly polite and engaging when pleased, and mostly displaying great tact and delicacy—of untiring energy, both mental and bodily—and his personal and moral daring are boundless. When aroused, his wrath is terrible and all tremble, but at all moments he possesses perfect self-command. He is unsparing in punishment—which was very necessary to restore order in such a wilderness as Abyssinia. He salutes his meanest subjects with courtesy, and will own a fault committed towards his poorest followers in a moment of passion, with sincerity and grace. He is generous to excess, and free from all cupidity, regarding nothing with pleasure or desire, but munitions of war for his soldiers. He has hitherto shown the utmost clemency to the vanquished, treating them rather as his friends than his enemies. The worst points in his character are his violent anger at times, his unyielding pride as regards his kingly and divine right, and his fanatical and religious zeal."

With absolute power to act as he pleased, this monarch aimed at and partly carried out reforms such as the following:—The putting down of organised bands of robbers, the freedom of trade from vexatious exactions and imports, the establishment of local tribunals for administration of justice, the purifying of the judicial system of the country, the curbing of the power of an ignorant and greedy priesthood, the abolition of polygamy and of other abuses. Such plans and purposes unhappily continued but a few years. Theodore became not only depraved

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and licentious, but a most cruel and barbarous despot. Yet it is a curious fact, and imparts a mournful interest to his subsequent career and downfall, that it was partly the opposition to his attempted social reforms by many of his people, and the consequent conspiracies with which he had constantly to deal in the latter years of his reign, which roused him at last to a state bordering on frenzy, led to the abandonment of all his schemes, and drove him in his rage and disappointment to a course of blind and reckless cruelty.

There are, of course, conditions essential to the Divine Sovereignty which place it infinitely beyond comparison with every conceivable form of human power. Yet there might be circumstances under which, on important practical points, a close analogy might be traced between the human and the Divine. In the early career of Theodore, such an analogy might have been found, had it been marked by calm and righteous purpose, rather than by capricious impulse, by a wise administration of justice, rather than by a fitful recklessness in punishment, and by kindly consideration for, and forbearance with, the ignorance and stupidity of his people, rather than by uncontrolled impatience of the slightest opposition. In such a case the world would have beheld without indignation, nay, with admiring interest, the spectacle of a ruler, righteous yet reigning with absolute power; guided by his own mere will, such will being in itself good—good in the sense of abhorrence of evil, not in that of mere imbecile amiability; a monarch exalted above all his people in gifts and moral virtues, forming his secret purposes in wisdom and beneficence, and announcing them not for criticism but for obedience; holding, over a land full of social confusion and crime, the sceptre of sovereign authority with iron grasp, none daring to say to him, "What doest thou?" bestowing his smiles upon the good and faithful, planning with tender compassion the raising of the fallen, and the regeneration of the bad, and visiting incorrigible rebels with stern yet righteous punishment.

So long as men regard from a safe and comfortable standpoint these conditions of such a sovereignty, whether belonging to history or romance, they are ready enough to extol and admire. But transfer such conditions to the Sovereignty of Him who rules over all, who claims to be King of men, who demands their submission, whose will crosses theirs, and whose righteous judgments, if His word be true, threaten them, and men quickly discover a new principle—pronouncing the idea of such a God to be wholly repugnant to human reason, and not only in thought, but with their very lips, declaring, "We will not have this One to rule over us."

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Such a conclusion they glory in as the result of deeper thought than we can fathom. To us it appears to be mighty convenient thinking for men in fear of the possible judgments of God; and as for its depth, it seems to us like a desperate plunge into a fathomless abyss, by way of escaping from the grasp of an authority which they do not love, for it curbs their own will.

(2.) Let us now consider the views of our deep thinkers, as to the doctrine of the Punishment of Sin.

On this subject the rationalist seeks to drag us into questions about the origin of evil, and so forth—questions the discussion of which only leads us into the abyss, the deeper the darker, and into which, therefore, as he cannot solve them for us, we shall not suffer him to drag us.

But against all such reasonings we set two broad and unquestionable facts, and until the rationalist can get rid of these, we may reasonably decline to enter with him on any questions which go further back.

1st, The universal instinct of mankind in all periods, and among all nations, is, and has always been, towards rendering satisfaction for their deeds either personally or by substitution to a Supreme Being. This instinct is all the more remarkable that it exists along with the most diversified views as to who is the Being to be propitiated, what are the deeds requiring an atonement, or in what form satisfaction is to be rendered. The fact stands incontrovertible. Through all the darkness, noise, and confusion of earth, the voice of a universal conscience calls for satisfaction required to pacify a God.

2d, All men fear death, nor has philosophy ever been able to pluck from the human breast the universal desire to escape this inevitable catastrophe. It cannot be fear of the mere *articulus mortis*, the act of dying, which thus affects mankind, for most men will endure the utmost extremities of long-continued earthly sorrow and pain rather than meet the King of terrors. It is the dread hereafter, the grand secret beyond, that "leap in the dark," as a dying infidel once called it, which frightens us. Alas! will the rationalist attempt to deny or ignore a fact so inexorable as this? Does his own secret heart never quail, in spite of all his proud reasonings, as he thinks of the approaching hour when the eye or the lip of his physician shall, by a glance or a whisper, cut off his last hope of life? Ah! friend, your views have yet to pass the ordeal of a death-bed, and of the moment beyond it, before they are fully tried! When our limbs are trembling, and the light of life is fading from our eyeballs, that is the time to bring opinions to the test.

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These two, then, are broad facts: the efforts of mankind towards atonement, and their dread of death. All the subtleties of rationalism and infidelity cannot obliterate them, and they tell, beyond question, of conscious guilt and responsibility in man. If men have nothing to fear, why does a dream of doing something to make up for past errors, for ever haunt them? Why does a purpose of future repentance and reformation run, like a secret thread, through the course of even the worst man's life? Why, but that men may thus have wherewithal to still those whisperings which ever remind them that they are guilty before their God. Why are men afraid to die, except that they feel they dare not face the Judge of all the earth with such excuses and reasonings about Himself as they now so boldly flaunt before their fellow-men?

The rationalist will smile at such arguments, but, for ordinary people, they settle practically all questions about the origin of sin. Perhaps our deep thinker may discover, before his day is quite over, that they settle such questions for him also.

The views of those who reject the scriptural doctrine of the Punishment of Sin are exceedingly diversified. They all, however, converge towards the one point, that there is neither sin nor punishment for sin at all. The following lines from Buchanan's Book of Orm, may be quoted as an example of one class of views:—

"Master, if there be Doom,
All men are bereaven!
If in the universe
One spirit receive the curse,
Alas, for Heaven!
If there be doom for one,
Thou, master, art undone.

"Were I a soul in Heaven
Afar from pain,
Yea, on thy breast of snow,
At the scream of one below
I should scream again.
Art thou less piteous than
The conception of a man?"

We shall return to this passage by and by.

The same scepticism of punishment is frequently put in another form, thus—"God is so good that I cannot conceive He will punish sin."

Do not such utterances convey to us a mournful impression of vain struggling on the part of those who utter them, to persuade themselves that there is no judgment-seat?

We have to deal at present, however, with the true character

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of the alleged deep thinking which leads men to such conclusions.

Rationalists repudiate altogether the Scripture doctrine which teaches that sin is want of conformity to, or transgression of, the law of God; that therefore it carries with it His curse, and that it is in itself an object repulsive to the eye of every pure and good being. Most of them acknowledge its existence in its man-ward aspect of social wrong-doing towards our neighbour, but in its God-ward aspect, they reject the idea of it. That mankind are the children of disobedience, and therefore by nature the children of wrath, they utterly deny, and they represent God and man as on the whole very well pleased with each other. We shall, then, in the hope of carrying the rationalist along with us, look at sin merely as social wrong-doing.

What a spectacle does our earth, even in this view, present! Look at the whole of what is called heathendom, with its cannibalism, its murdering of fathers and mothers, its slaying of offspring, its shocking immoralities, its utter debasement! Look at the whole of what is called Christendom, and can we say that the social wrong-doing there is much less appalling? What is the condition of Great Britain itself in this respect? Think of the records of murder with which our daily newspapers teem; murders during the past year alone vieing in fiendish ingenuity of execution with the barbarities of the wildest savage. Think of the still larger records of theft, embezzlement, swindling, commercial fraud, which have so long disgraced our country; such crimes being perpetrated not much more by the ignorant and poor, than by the most educated and refined. How shall we speak also of the various social wrong-doings of which human law takes no cognisance, through which mothers, wives, and sisters weep and are broken-hearted, and through which whole families are disgraced and ruined? Well does the rationalist know that this is no exaggerated picture.*

* We take from the Government Blue Book for 1869, the following statistics as to crime, in England and Wales alone, during that year, excluding Scotland and Ireland:—

1. In April 1869, a report was made by the Police as to the number of unarrested depredators, offenders, and suspected persons known to them during that month. These amounted to 54,249.

2. During 1869, 58,441 crimes against person and property, of a kind which might be called serious, were known to have been committed. Of these 3806 were murder, attempts to murder, assaults and suicide, and such like.

3. Of the persons guilty of such crimes, 29,278, or about one-half only, were apprehended.

4. The numbers of what may be called petty offences, dealt with summarily by Justices of the Peace, was 517,875.

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Let us then ask him, with reference to these facts so incontrovertible, How will a good man view all this wrong-doing? We cannot err in assuming it as fully admitted,—

1st, That a good man will abhor it.

2d, That he will pity the wrong-doers.

3d, That he will spare no efforts for their good, consistently with their moral responsibility.

4th, That he will seek to restrain and punish the incorrigible, not for their good, but for the general wellbeing of the body-politic, and as an important means towards the extirpation of evil.

We ask the rationalist, then, further, How may a good God be expected to regard this social wrong-doing?

At this point our opponents raise questions which neither they nor we can solve. But the rationalist is barred by his own admission about God from going into any such questions. Whatever else God is, He is good, says the rationalist, and he is bound by this admission. He is good, in the face of all the present evil which He as Sovereign permits, and all the present suffering which He inflicts. The fact that He is infinite and incomprehensible, and that there are mysteries about His government, cannot in any way affect the character of His goodness. But goodness is homogeneous. It is of one kind in God, angel, and man. If, then, goodness in man will lead him to certain views, feelings, and acts, with reference to social wrong-doings, it must be held that goodness in God will necessarily lead Him to similar views, feelings, and acts as to these wrong-doings, and in a degree proportionate to the difference between the finite and the infinite. If He be good, He must thus feel and act as to these evils, whatever may be the mystery involved in them. Thus, the rationalist himself being judge, the goodness of God should lead Him to abhor wrong-doing, to pity the wrong-doer, to spare no effort for his good, short of depriving him of moral responsibility, and in the end to restrain and punish the incorrigible, not correctively for them, but as an important means towards the extirpation of the evil, and the wellbeing of His universe. The rationalist, to be consistent, must hold these propositions to be as true of God as of man; and they ought to possess, in his view, tenfold force from his theory that God is the universal Father, who must therefore be interested in the affairs of His own family, to an inconceivably greater degree than can be any other being.

Yet strange to say, these very propositions, which rationalists admit as to man, they wholly repudiate as to God; their definition of the nature and the manifestations of Divine goodness

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being precisely the converse of their definitions of human goodness.

The error lies in eliminating from the idea of Divine goodness that essential element of it, abhorrence of evil, with all which flows from such abhorrence. They fully admit this element to be one feature in a good man's character; but a human being invested with the kind of goodness they ascribe to God, would be regarded by them as a good-natured, but wholly unprincipled imbecile! Such is deep thinking about the things of God! So insulting to Him and so near to blasphemy does the rationalistic idea of Him approach!

Rationalists hold the idea of punishment for sin to be inconsistent with right conceptions of the goodness of the Divine Ruler, and of His government.

Do they hold this opinion as to government generally, or is it a view which they reserve for the government of God? Let us consider this point.

What does the rationalist say as to the character of our British government? We presume he holds, in common with the rest of us, that with all its faults, it deserves to be called, politically speaking, really good. He will doubtless maintain it to be a much better government than that, for example, of Greece. What, then, is that special feature in the British government which, perhaps more than any other, entitles it, as compared with the Grecian administration, to be called good? Recent events throw light upon this question. Life and property in Greece seem to be wholly insecure, while in Britain our rationalistic friend may, in common with other peaceably-disposed subjects, travel without danger over the length and breadth of the land, or retire to rest every night of his life, with little risk either to a hair of his head, or to the value of a shoe-latchet of his property. How are we to account for the vast difference? It is simply this—that in Greece the government appears to be to the last degree supine, and incapable as to measures for either the prevention or the suppression of crime; while in our country, no part of the machinery of government is more extensive or more perfect, carrying its ramifications into the very heart and centre of the body-politic, than its whole police system, that is to say, its machinery for the prosecution and punishment of social wrong-doing. So thorough is this system, that no crime, however small, is left unprosecuted, and, on conviction, unpunished.

Our government knows nothing of mercy for real crime. When our Queen exercises her prerogative of reprieve or pardon, it is only in respect of extenuating circumstances in the punish-

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able deed, which take away from its criminality. Were she to use her prerogative in a case where crime had been clearly proved, and where it stood out in the public eye, unrelieved, as crime, it would be denounced by the unanimous voice of her subjects as a failure of justice. The theft of a sixpence from the pocket of a rich man would be dealt with on this principle as absolutely as a robbery of the ingots of the Bank of England.

Our rationalist glories in the security thus afforded to the good, by the repression and punishment of the bad. And let laxity of administration once begin to mark our governmental system, let our juries begin to startle us by a frequent soft-hearted hesitation to bring in their verdict according to evidence, let our police begin to deal slackly with petty thefts, let the Sovereign insist too frequently upon the exercise of the royal prerogative, or open the prison doors to all but a few gigantic criminals, and our rationalist would be the first to discover that the glory of Britain's administration was beginning to fade; that weakness and imbecility were henceforth to mark its counsels, and that decay, the precursor of utter decomposition and final ruin, had already set in. The rationalist would surely then appreciate, after it was gone, what was implied in the term good government.

Amidst the regrets of good subjects for such a failure of right government, one class alone would rejoice in a change, to them, so much for the better. The thief and the housebreaker, no longer in fear of the detective's watchful eye; the secret poisoner, who, though still unsuspected, had hitherto trembled at the sight of a prison or of a halter;—men such as these would indeed glory in that very decay which was the grief of the good, and would deem that our government had now reached their *beau-ideal,* since it had now ceased to mark iniquity. Are such men and our rationalist twin-brothers? Here, again, is the consistency of "deep thinking!"

Observe the common standing-ground which we and the rationalist occupy on this question. We indeed believe, as against him, in the existence of sin as a breach of God's holy law, and as deserving His righteous and eternal wrath. We also believe, which he does not, in an element of Divine government, which is to be found in no other government in existence, that of righteous grace. Human governments know nothing of this element. They know, indeed, of modifications of punishment, in respect of modifications of guilt; but of free and full pardon for real and inexcusable guilt, consistently with the majesty and perfections of the law, they know nothing. Yet we are agreed on some important points. We both agree

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that God is good. We both believe in the existence of social wrong-doing and social suffering existing in the face of God's goodness. The rationalist holds God to be the universal Father, and we accept this position, in so far as that "we also are His offspring." Not only therefore is it unnecessary, as well as inadmissible, that the rationalist on this point should go back into questions bearing on Divine mysteries; but neither need we speak of sin in any higher light than that of social wrong-doing. We need no other basis than that supplied by the common standpoint of the rationalist and ourselves to prove beyond question the shallowness and inconsistency of his whole definitions and conclusions.

We return for a moment to our poetical friend.*

How entirely does the argument from analogy convert this pathetic wail into utter bathos! Suppose we transfer the idea to the field of human transactions, and imagine our poet addressing an ode to the Queen. He then asserts that if there be in Her Majesty's administration such a thing as the punishment of the bad, all the well-doing inhabitants of her empire are "bereaven," or if a miscreant should aim a pistol-bullet at the Sovereign's life, or conspire against her throne, even the Queen herself, in his suffering the due reward of his deeds, must feel wretched, forlorn, and undone. Our poet himself is so tender-hearted that at every sight or sound which tells of human suffering, at every creak of a prison door, even at every stroke of the cane on the back of an offending school-boy, he is so sensitively affected that he must needs scream with the sufferer. He cannot help it. If the sentiment he expresses is honest and true, this is what we are to expect of him even on earth; for, as we suppose he does not believe in any change of heart fitting a man for heaven, it is to be inferred that if the sufferings of the lost are to disturb his repose there, he must have begun here below to manifest the same extraordinary sympathy with the wretched. Yet, we will answer for it, though this whole earth groans under its terrible weight of pain and sorrow, the thought of it has never once cost him a dinner or a night's sleep. Such is Rationalism.

If space allowed, we might illustrate the position with which we set out by reference to nearly all evangelical doctrines. We notice only two others, and these as briefly as possible.

(3.) *The doctrine of the perpetual endurance of punishment for sin,* that is, of punishment continuing throughout the existence of the finally impenitent and incorrigible criminal.

The rationalist wholly repudiates the assertion so plainly set

* See page 119.

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forth in Scripture, that sin unrepented of and unforgiven in this life shall receive such punishment.

In reference to this conclusion, let us ask, What is the measure by which the rationalist, in common with all other men, judges of the relative amount of punishment due to social offences ? He not merely looks at the criminality of one offence as compared with that of another—as, for example, at the crime of a starving child stealing a loaf of bread, as compared with that of the ruthless robber or murderer ; but he also and largely takes into account the comparative rank and character of individuals against whom any one crime may be committed. In this view an offence of considerable magnitude committed against some worthless miscreant would call in his judgment for greatly milder punishment than a comparatively trifling injury done to the beloved Sovereign who reigns over our country, and whose name is written on our hearts in letters of love.

Why does the rationalist, in reference to offences committed against the Almighty, the glorious Sovereign of the universe, refuse to apply a principle so natural and obvious ? Why does he regard with so much indulgence, and as deserving of so mild a retribution, crime against Him whom he admits to be infinitely good and loving, and whom he calls the universal Father ?

(4.) *The doctrine of Substitution.*—This doctrine has always been a favourite object of attack by the rationalist, one of his leading objections being, that the idea of it is utterly repugnant to all true conceptions of justice.

In discussing this doctrine, there are some points of which the rationalist loses sight, and of which we must briefly remind him.

1st, He does not ignore the doctrine as one ignores an opinion too obviously absurd to be noticed. Nay, he expends a large proportion both of his logic and his invective on it, such a proportion as one only bestows on a real and formidable, though hated, power. It is strange that he should do so if, as he says, the doctrine is so wholly repugnant to all sound ideas of what is just. In such case might he not safely let it alone, well assured that it would die out, of its own weakness and folly ?

2d, But be it so that, as he so strongly and constantly avers, the doctrine is entirely repulsive to human reason, then it would be unlikely to find its way into any merely human system of religion. The human mind could not have conceived it, or if it could, it must have shrunk instinctively from thrusting it forward for the acceptance of mankind. Hence it must

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have been conceived and proclaimed to us by God; and as it stands broadly forth in every page of the Bible, and is taught in every sacrifice slain from the beginning, and in almost every typical lesson of the Old, as well as in the plain words of the New Testament, we have here one of the incontrovertible proofs that the Bible never found its origin in a human mind, but must needs be Divine. The idea of sacrificial substitution must have dropped from heaven.

3d, In discussing this doctrine so earnestly and even fiercely as does the rationalist, he, of course, surrenders on the question of guilt. For when we come to discuss substitution, the question ceases to be, Is there such a thing as sin? That is admitted. The question becomes, Is sin to be atoned for, and God, the offended One, to be appeased by us, or by some one for us? Are we to pay our debt ourselves, or is it to be paid for us by one whom we shall, for this act of grace, for ever love and serve?

4th, Such being the state of the case, the rationalist throws out of view the obvious truth that the individual whose sense of justice requires to be satisfied by substitution, is not so much the criminal who deserves death, as the offended Sovereign who has a right to exact the penalty. He still further throws out of view that the Bible doctrine of substitution carries with it the doctrine of the mysterious union of the Divine and human nature in the substitute. If there was injury done to any it was only to Himself, that He might save His lost ones! This must be looked at as an integral part of the doctrine. Without that element we know it not.

5th, The rationalist, in worldly affairs, does not object to the principle of personal substitution, but rather thankfully employs it. Were he hopelessly in debt, and a kind friend should come forward to pay the utmost farthing, we should then hear no word of his sense of justice being outraged. To know that his creditor had accepted, still more that he had devised this plan for his deliverance, would then be all his joy and all his song.

We admit, indeed, that one able to pay his own obligations may well despise and reject an offer of substitutionary payment. In this view, if the rationalist is able to run the risk of appearing before God, and of answering fully all demands to the satisfaction of the Judge, substitution is not for him; but let him not sneer at that to which those earnestly cling who have no other hope, and let him be cautious how he too absolutely rejects a doctrine towards which fears of death and of judgment may one day lead him to direct an anxious, if not a despairing glance.

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Having endeavoured to illustrate the shallowness and inconsistency of what men call deep thinking as to the things of God, some reflections occur to us on the subject.

No one can fail to observe that the conclusions of the rationalist are all in the direction of his own interests. This is suggestive. No man begins with rationalistic views. Such views are always adopted step by step. They are grown into, so to speak. Not only so, but the ranks of rationalism among us are chiefly recruited, not from the ranks of indifferentism, but from a class whose consciences have been at one time or other a good deal exercised about questions concerning God, sin, and punishment, who have felt themselves guilty and have been afraid. Such persons say that the adoption of their new views indicates only their gradual emancipation from the trammels of old fanatical prejudice. They must pardon us if we can scarce suppress, in reference to opinions so convenient and comfortable, a suspicion that the wish may be father to the thought, all the more that they do not produce any more satisfactory reason for holding such opinions but this, "so we think, and so it must be."

Rationalistic views have turned many away from the simple faith of Christ. Let us ask the rationalist what his views have done for himself. Have they made him a better man than his neighbours, or than he himself was formerly? Have they broken in upon his native selfishness, and sent him forth burning with a new philanthropy to the rescue of the poor and needy? Have they, in the hour of sorrow, supplied him with a surer consolation than any which his Christian brother knows? When loved ones have been snatched away, has rationalism been left as his still sweet and abiding portion? In the prospect of death, can he say with confidence that all his former fears are gone, that he has now found a rock from which no secret misgiving ever moves him, and on which he shall stand unabashed, not only in the appalling presence of the king of terrors, but before the very throne of the Almighty God? Are these the results of his rationalism? We trow not.

If rationalism has not led to such issues, its advocates stand convicted both of monstrous folly and tyranny, and of acknowledging as their god a being cruel as Moloch. For either deep thinking is or is not necessary in order to find God, happiness, purity, and heaven. If not necessary—if the great mass of mankind may find God, be happy, do good, and get to heaven without these abstruse and subtle reasonings, of which they are utterly incapable, then away with the folly and the tyranny of rationalism. If, on the other hand, deep thinking and subtle

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speculation are indeed necessary to find to any purpose the source of happiness, alas for a God who has shut up most of us by our very nature to an impossibility of attaining what our hearts sigh for. Yet this is the god of the rationalist, the god of those who twit us with worshipping a Being whom it is impossible to love.

Rationalism is an old enemy of the Cross of Christ. It springs from the pride and folly of human reason. Can we say that such pride and folly show themselves only in rejection of the Bible and of evangelical truth? No, alas! It might be shown that the pride of reason, a vain confidence in human logic as a measure of Divine truth, has sought in other directions to rob the Gospel of Christ of its matchless simplicity. Theological systems are not always free from its darkening influence, and what is it but this very rationalism which in an evangelical guise has often involved Christian men for years in bewilderment, and kept them from walking in the full light and sunshine which arise on the soul which rests simply on the word and truth of God our Saviour? But on this we cannot now enter.

Let such manifestations of pride and folly lead us to cling all the more simply and humbly to the revelation of God; for it tells of a love far beyond the utmost dream of human thought, and it deals with truths which, while they are the stay of the lowly, present a theme on which the loftiest created reason may expatiate unexhausted for ever.

Art. II.—MATTHEW ARNOLD'S PAUL AND PROTESTANTISM.

We can't say that we always understand Mr Arnold's ideas, which, in the present volume, bear the conglomerate character of Hegelism *plus* Comtism. But in reading this book of his (215 pp., 1870), we confess we have sometimes thought that he is not sincere, that he is "trotting" us with some "curious readings" of history, and of the Bible. There have been scientific trots (Whewell's "Plurality of Worlds"), and historic trots (Whately's "Historic Doubts"); is this a theologic trot? Whatever it means, it is a thin, hollow thing, which shrivels and burns under the gospel lens.

The author begins with an account of the history and views of the Puritans (under the names of Nonconformists, Lutherans, Presbyterians, Methodists, Church of England Evangelicals,

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&c.), in which he tries to execute an entire change of front for them, a sort of re-arrangement and refacing of their ideas; but the parties he professes to picture repudiate the caricature, and protest that he behaves like a "Philistine" to them, that his "sweetness and light," as regards them, is very "bitterness and darkness," and his reflections of their views are like those of a cracked mirror, which gives only a distorted image—(see *Contemporary Review*, July 1870, and *British Quarterly*, October 1870). I am afraid St Paul would have the same complaint to make of his self-elected expositor. At least we may be sure that the apostle would warn him not to talk of "Paul's line of thought," and "Paul's experience," except in a very subordinate way, as witnessing to the glory and power of his ever-present Lord, of his desire that every thought, feeling, and will were brought into entire subjection to his Sovereign Christ, and of his experience of the "excellency of the knowledge of Christ Jesus my Lord" being "but in part," and not being the measure of either the whole excellency and truth which is in Christ (even of the part which he was chosen by his Lord to give utterance to), or of the experience of all other members of the Lord's body (1 Cor. i. 12, 13, 24, 30; Col. ii. 3; 1 Cor. xiii. 9; Phil. iii. 12; Rom. xii. 6).

Arnold takes "Puritanism to stand for Protestantism," but vehemently objects to Renan's testimony, that "Pauline doctrine is identified with Protestant doctrine—Paul is a Protestant doctor, and the counterpart of Luther;" insists that Protestantism has fundamentally mistaken and perverted Paul's views; and proceeds to give "his version, rendering, of Paul's meaning and line of thought," assuring us that he does not wish to "bring in a new religion, and found a new church," that his version "belongs to Goethe's Zeit-Geist, or *time-spirit*, which is in the air," "a product of nature which will grow," "the general movement of men's religious ideas, which, as a revelation, he is desirous to spread and forward." He is altogether too much in the air and in the clouds for us; but Paul would probably recognise this "time-spirit" and "product of nature" as the "prince of the power of the air," the god of this world, the spirit that now works in the children of disobedience, *according to the course of this world;* among whom also *we all* had our conversation in times past *in the lusts of our flesh*, fulfilling the desires of the *flesh* and of the *mind* (the "natural man," the "old man," the "fleshly mind"); and were *by nature* the children of wrath, *even as others* (Eph. ii. 2, 33).

He says the Church is built on the foundation, "Let every one that nameth the name of Christ depart from iniquity,"—

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which he reiterates as a "precept," and uses as a talisman or charm against the Puritans' use of "doctrines" (pp. 7, 21, 25, 28, 39, 42, 43, 45, &c.) And yet he doesn't seem to think the holding of false doctrine or lies is "iniquity," for he blames those who, on this account, "resolve to have no fellowship with the Man of Sin" (pp. 48, 61); whereas Paul was then referring to teachers of false doctrine, and again at the end of the epistle (2 Tim.), and tells the Romans to "avoid" such, and to the Galatians utters "anathema" against such (see also 2 John 10, 11), and elsewhere opposes "truth" to "iniquity" (1 Cor. xiii.), and expressly warns us against the "mystery of iniquity, or cunningly devised system of untruth" (2 Thess. ii.). But Arnold not only misquotes Paul in his selection, by giving only half the sentence, but seems not to see that the precept itself flows out of the doctrine, both being sealed or welded together in this text, as well as everywhere else throughout the Bible. The law, the precept, "depart from iniquity," is powerless and fruitless without the grace and truth, the life and spirit, contained in the "name of Christ." The *name* of the Lord expresses all His character, all He has revealed of Himself as God-and-man, as the Saviour of sinners; and to name the name of Christ, is to know and acknowledge all this revelation, all His sufficiency for us before God, and His abiding presence and power with us "alway, even to the end of the world." But no one can do this naturally, "no man can say that Jesus is *the Lord*, but by the Holy Ghost;" and this implies the "choosing," and the "gift" by the Lord of a new nature, a new life, and its outcome of spiritual faith, hope, and love; which again issues necessarily in obedience and loving service to the Lord, in turning from all iniquity and sin to "righteousness unto holiness."

And now, look at the whole sentence: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His, and, Let every one that nameth the name of Christ depart from iniquity" (2 Tim. ii. 19). It is not fair of Arnold to break this seal, to try to tear asunder what God has joined together, and present his broken half as a whole to us; he omits the essential half of the text, and thus maims the truth. He is, indeed, unfair to himself, as well as to us, in this disjointed view of truth; for he deprives himself of that unity of view, which the unity of the truth requires. This habit leads him equally to disjoin the Old from the New Testament of our Lord, and to sever the testimony of the apostles from each other, and so to lose that conciliance of view which the comparing of "spiritual things with spiritual" would yield him. The foundation of the Church is declared by God

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to be the Lord Jesus Christ himself, "for other foundation can no man lay than that is laid, which is Jesus Christ;" and from this living personal foundation must spring the "departure from iniquity;" the living personal Christ chooses, and is in each believer, and in the body of His Church "the hope of glory," and "he that hath this hope in him, purifieth himself even as He is pure." Departing from iniquity is nowhere in God's Word stated to be the foundation of His Church; but it is the *proof* of being founded upon Christ; of the believer *having* Christ's Spirit, and being *led* of His Spirit, and *that* is the true life of the man of faith and of the Church. But the seal-impress—"the Lord knoweth them that are His"—carries the assurance to the believer, or the Church, that none can pluck them out of His hand, that "He gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works;" and though there may be defection and falseness in their midst, yet His own chosen ones shall be kept from falling (Titus ii.; Eph. v.; Col. i.; Jude 24; 2 Tim. ii.) The doctrine and assurance is of the same nature as that expressed in other places; "I *know* whom I have chosen,"—"I *know* my sheep, and am *known* of mine,"—"if any man love God, the same is *known* of Him;" or, "after that ye have known God, or rather are *known* of God, how turn ye again to the weak and beggarly elements," &c. And again, "having loved His own, He loved them unto the end;" "being confident of this, that He who hath begun a good work in you, will perform (perfect) it until the day of Jesus Christ,"—"wherein God, willing more abundantly to show unto the heirs of promise, the immutability of His counsel, confirmed it by an oath, that by two immutable things (the promise and the oath) in which it was impossible for God to lie, we might have a strong consolation." This well-founded assurance gives the believer strength and freedom of action against temptation and iniquity, and in the *name* of Christ, through faith in His name, he fights them; this he calls "the good fight of faith."

The author's Hellenising spirit, with somewhat of a flaccid culture, does so narrow and impair his vision, that even on the points he so exclusively rivets his attention upon, he is apt to make out something quite different from their scope and intent; so that to essential words and ideas of the Bible he attaches a sense which is not there, and from which the exercise of even a practical common-sense ought to save him, while an honest comparison and collocation of the Scriptures would render impossible these "idols of a distempered brain," and rescue the

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truth from such perversions. For want of this, what is primary and essential with Paul and the other inspired writers, he insists is secondary and subordinate; what is objective and real, he counts as figure and mere feeling.

But on close inspection, it becomes evident that it is of set purpose the author thus treats revealed truth, twisting its meaning here, and tearing off one-half of the seal of God there; for throughout he deals with Holy Scripture after the fashion of Luke iv. 10. He takes a few half texts, chiefly from the Epistle to the Romans, and easily weaves a new scheme of doctrine, a "scientific" plan of salvation, as he thinks. "Science teaches us to find in the *un*apparent the *real*," says he, so he produces the "real" by the simple process of ignoring a lot of facts, and twisting and turning others, and thence issues "a theology, a scientific appreciation of the facts of religion—raised out of th tomb, where for centuries it has lain buried—which will edify the Church of the future, will have the consent of happier generations, the applause of less superstitious ages!" He seems quite serious in saying this.

Here is his scientific scheme—The *universal order*, or that stream of tendency by which all things strive to fulfil the law of their being, is solemnly called *God* (pp. 73, 74). The law of reason and conscience, is the righteousness of God, and is called *God the moral law;* this is part of our experience, and so a scientific fact; and our following this moral order, and being in harmony with the universal order, is life and partaking of the glory of God, and disharmony therewith is death and partaking of the wrath of God (pp. 106–8). God the universal order stretches around and beyond God the moral order, and is the divine world of influence, sympathy, emotion, and we pass naturally from one to the other world (pp. 118–20); the former is Creator, Sustainer, Father; the latter, or moral order (which we also religiously call God's will)—(p. 110), is Lawgiver and Judge (p. 155). The eternal moral order is called the *Spirit* of God and of Christ; it is Christ's real life on earth, *i.e.*, His following the moral order; it is that awful and beneficent impulsion of things within and without us, which we can concur with, but can't create (pp. 146, 148, 169). Christ is called *Son* and Divine, because without sin, *i.e.*, fulfilling with no impotence the moral order, and so the unique Son of God, or of the moral order. It was only Judaic training that led Paul, John, and others to apply to Christ the doctrine of the eternal Word, or wisdom of God, which was with God from the beginning, and created the worlds; but this is not essential, and science knows nothing of it (pp. 121, 125-7). The difference

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between Christ and Socrates was, that the latter inspires our reason and conscience, the former our love and sympathy (p. 138). Christ won the world by His mildness and gentleness, and taught it to win "grace and peace," by annulling its ordinary self, and placing its happiness in mildness and sweet reasonableness (pp. 19, 22, 28, 30). He saves people from their sins by helping them, through His example, to enter the kingdom of God by doing His will, *i.e.*, following the moral order, in self-sacrifice, &c. (pp. 38, 39). If we love Him, we can die to sin as He did, and rise with Him to harmonious conformity with the eternal order, and so be glorified with Him (pp. 136, 137). His idea of the *solidarity* of the race, and His aspiration after the eternal order, made Him wish that *all* men should be so inspired, and so rise with Him, and so form His mystical body (pp. 139, 140.) His *resurrection* was His rising in this earthly existence, from the death of obedience to blind selfish impulse, to the life of obedience to the eternal moral order; so we must do, and share with Him the heritage of the sons of that order, and eternal life, or *become* the eternal order; for the true *ascension* and glorified reign of Christ is the influence of His earthly life after His death; and so we may all be "sown in weakness, and raised in power" (pp. 141, 143-7, 150). *Sin* is the lusts of the flesh, *i.e.*, of this congeries of blood, flesh, bones, which being confusion, till harmonised with the moral order, until which is effected, *all* men are said to have "sinned and come short of the glory of God;" no inherent sin, original sin is only in experience—"I see a law in my members," &c.—not seen in the legend of Adam (pp. 109-12, 154). *Faith* is attachment to (the memory of) Christ, by which we get force, or "saving grace," to do as He did, to live with His thoughts and feelings, &c. (pp. 129-31.) *Salvation* is a sense of harmony with the moral order, and of acceptance with the eternal order; this is achieved by attachment to Christ, for as *moral* agents we are impotent and *lost,* but as *sentient* beings, we are saved, through our *affections;* so we are said to be "foreknown," "predestinated," "called," "justified," "glorified;" when Paul goes further in meaning than this, he quits the ground of personal experience, and falls into Calvinism, and is contradictory (pp. 121-5, 155-61). *Eternal life* begins for us when we attain the reach of Christ's righteousness, a continuous ascending life, for the eternal order never dies, and the more we transform ourselves into servants of righteousness and *organs* of the eternal order, the more we *are* and desire *to be* this *eternal order,* and nothing else: righteousness is the true life and the true heaven—this is the law of transformation (p. 146). *Atonement, reconcilia-*

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tion, &c.—the only true reconciling sacrifice and substitution is the believer himself, repeating Christ's dying to sin, and *not* Christ's dying in man's stead, which is a mere superstitious notion, and not a religious idea, and science and Paul's religious sense repel it. Christ's sacrifice was His parting with His individual self and selfishness; He suffered for our shortcoming, *i.e.*, by the superhuman example of spending Himself without stint, *He saved the ideal of human life and conduct from the deterioration* which our ordinary practice threatens it; in this way He "bear our sins,"—"was made sin for us,"—"was bruised for our iniquities," &c. This was His expiation and ransom; He thus condemned sin and loosened its hold on us, and made it easier for us to rise above it, and to love goodness, and so *reconciled* us to the eternal order, by bringing us into harmony with it. A change comes over us (conversion!)—by *grace*, the goodness of the Spirit, that awful and beneficent impulsion of things, we are led to *repentance*, toward the moral order, *i.e.*, to return tó duty, righteousness; then the influence of Christ's actions masters our sympathies, and by this attachment (faith) we repeat His death to the flesh, &c., and rise with Him to the life of imitation of the moral order; then that order *justifies* us, we have righteousness, and the sense of having it, and are freed from the oppressing sense of eternal order, guiltily outraged and sternly retributive, and we act, not in rebellion, but in joyful harmony with the universal order. Thus we are "reconciled," or get access to the moral order, then "*sanctified*," *i.e.*, devoted to the justifying eternal order, &c. (pp. 162, 165–71)!

This is *Arnoldism*—or, if he prefers it, some miserable *Hellenism*, or worse *Hegelism!* What a burlesque of science! One is ashamed for the writer of such rubbish. What horrible hallucination, or what barefaced effrontery, to present *such* ideas as representing the truth of the holy Word of God! The heathen strive to raise the physical elements and laws to the height of personalities; but this man of the nineteenth century (a professing Christian too!) strives to degrade the most glorious and Holy Personalities, to the level of mere mental and moral laws! What a degradation! This ex-professor of poetry has been so accustomed to poetic license, that he now carries it into the most holy things. In the exercise of this license he has in fact prepared a scheme of religion suitable only for beings devoid of *personality*, and who can have no regard to a personal God. We can suppose his religion applicable to brute-animals, which, with natures consisting merely of a physical and mental organism, but possessing no personal

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spirit, can have regard to nothing higher than physical and intelligible (mental) laws, or even to somewhat of ethical relations in which right and wrong-doing are involved, *e.g.*, a dog can be faithful, loving, and dutiful, or the reverse, in its relations to its own kind, and to its human master.* Now, such a "sentient being," or an animal-man, might think the "universal order" or the course of nature to be the *highest* object of regard, and the "moral order" or sense of right-doing to be an outcome of the former, and "harmony" therewith to be the chief good, and "disharmony" therewith to be the chief evil. Such a being coming to the Bible would naturally translate its spiritual truths in accordance with his fundamental ideas, and whereas all these truths run up into glorious Personalities, he would degrade them all to the level of abstract notions. Thus, such a creature would conceive the High and Holy God who inhabiteth Eternity, who is the Creator, Preserver, and Disposer of all, to be the "course of nature," or some transcendental "notion;" God's love and pleasure or displeasure, would be the "stream of tendency" tiding with or against him; spiritual eternal life or everlasting destruction from the presence of the Lord, would be the enduring fame of his earthly life-deeds, or the reverse; God the Father of our Lord Jesus Christ, and of us in Christ, who loved us and gave His only-begotten Son for us, would be conceived as the origination and sustentation of the creature's receptive life; God the Son who loved us, and gave His life a ransom for us, would be any creature so sustained and living in harmony with the course of nature, and setting an example to other creatures; God the Spirit, who quickens and sanctifies our spirits, would be thought of as the procession of the harmonies in the creature's life and conduct. Such a creature or animal-man would view sin, which is spiritual action, against God, as mere wrong-doing to creatures; and the righteousness of God, or duty done in faithfulness to the Lord, as mere right-doing to like creatures; salvation from sin and spiritual death, with entrance into holiness of life and to spiritual

* Says Ferrier, with other metaphysicians, "Without consciousness man is no longer a *self* at all, or capable of any self-reference; from having been a *person*, he becomes a mere thing (animal), and is left existing and going through various acts of intelligence, just like the animals around him, which perform many intelligent acts without being aware of their existence, without possessing any personality, or taking any account to themselves of their accomplishments. Without this (personality), man may be, in Paley's sense, a moral creature, he might adopt means to ends in production of social welfare, as bees and animals adopt means to ends (for their own welfare); he might even be a finished legislator, and live under laws, &c.—without *personality* we should have no sense of *responsibility*, of *owing* duties to our fellow-men," &c.

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glory with God for ever, would be turned into being at harmony with the moral sense and "a consciousness of being in accord" with nature; faith, by a joint-life with Christ through one Spirit, would be attachment to the memory of a dead and buried Christ, who somehow was the only creature who had moved in perfect harmony with the "course of nature,"—and so on, with repentance, justification, atonement, &c., all would be reduced and degraded to mere physical facts or mental or moral notions. This is what Arnoldism would bring us to, a kind of grovelling, Comtish Hegelism. What would the shades of the late Dr Arnold, and of Bishop Wilson (whom he refers to), say to such ideas?

The author, in fact, moves in a different orbit or plane from the apostles and other believers; he sees in Christ only the Son of man, or a "non-natural magnified man," and not the Son of God; they see through the manhood the Deity of their Lord, "God manifest in the flesh" (or manhood), "God over all blessed for ever," "and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth." "He that hath seen me," declares Christ, "hath seen the Father, for I am in the Father, and the Father in me." Arnold is content to be on the same level as Pilate, and to say, *Ecce Homo* "Behold the man," and not on the higher level of Thomas, and like men of faith who say *Ecce Deus*, or rather, "My Lord and my God." No wonder that he interprets all the life of Christ merely through a mental vision in a mere ethical way, while those who have the special gift of "spiritual understanding," see the real significance of that Divine Life and that wonderful death even when manifested and accomplished in a physical and moral nature and sphere. Arnold is like a man who should translate the motions of the heavenly bodies through space, by or into the little movements of his own organism, even as the child who thinks the moon moves with him as he runs, or like the typical fish which judged of the social courtesies of human life, after their own piscatory gambollings.

His sensuous and notional way of treating spiritual realities is tantamount to treating moral truths as physical facts, as if one were insisting that when we say, "Mr Arnold is an upright man," we mean he is a "perpendicular figure," or that "Mr A. is a straightforward man," we mean he "walks in a linear direction," or that "Mr A. is a meek and lowly man," we mean he "grovels in the dust." This is to translate or reduce the moral into the physical; instead of perceiving that though the physical image, or even the physical fact, may be present, yet the real meaning is somewhat far above anything physical. So

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though "sin" may include "wrong-doing," to man in our earthly and timeous or moral (ethical) relations, it is much more than that, because of our heavenly or spiritual eternal relation to God (Ps. li. 4; Rom. xiv. 23; John xvi. 8); and though "righteousness" may include "right-doing" to man, it is much more than that, because of our personal relation to God (Zech. xiv. 20; Luke i. 75; Rom. vi. 19, xiv. 7; Eph. iv. 24; 2 Cor. vii. 1; 1 Thess. iii. 13; Col. iii. 23); but while all "wrong-doing" is sin, because it is "transgression of the law *of God*" (1 John iii. 4), all "right-doing" may not be "righteousness unto holiness," because it may be "without faith," and not done as "unto the Lord" (Heb. ii. 6; Eph. vi. 7; Rom. xii. 4). Thus, again, "faith" may include belief in historical facts and human testimony, and yet be much more than that, even a *receiving* of Christ in all His relation to us, as Priest, King, and Prophet, the witness of His Spirit and His convictions within us of sin, &c. "Eternal life" may include timeous life or physical and mental-moral life, and yet be infinitely more, even a spiritual joint-life with the Son of God, by His dwelling in us, uniting us to Himself, begetting us, and making us partake of His Divine Nature and glory; while "eternal death" is the very reverse of this spiritual life, and so with all the other spiritual realities and relations with which man's personal-spirit has to do (John xi. 25; xiv. 19, 23; xvii. 21–26; 2 Pet. i. 4; Heb. vi. 4; Col. iii. 3, 4; Gal. ii. 20; 2 Cor. viii. 2; 1 John ii. 24; iv. 13, 15; v. 1, 10–13; 2 John 9; 2 Tim. ii. 10; 2 Thess. i. 9; 1 Cor. ii.).

If Mr Arnold insists on a scientific line, let him try this— Man's personal nature everywhere and always claims to deal with personalities. No physical facts and laws, nor intellectual and ethical principles, will satisfy him; intercourse with *animals* is degrading, and only with his own kind as personal beings is he satisfied. But as *terrestrial* physical laws serve to suggest and urge him to deal with higher *universal* laws; so intellectual and ethical principles and human personalities suggest and impel to the search for higher realities. All the traditions and history of the race testify to some intercourse with a Spiritual realm, which is far above the physics of material nature, and above the ethics of the moral constitution, even a realm to which man's personal-spirit is native. In this search man stumbles upon disagreements and apparent contradictions; but as when disagreements occur about physical and moral facts and laws, we do not judge that the fault is in the objective, but in man's subjective moral nature, or his instruments of observation, so the conclusion is reasonable that there can be no con-

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tradiction in the spiritual realm, but that the defect and aberration lie in the subjective spiritual nature of man. Now this is remarkably confirmed by but one historical record (which has been thoroughly established by indubitable moral evidences), which at the same time contains, under expressions and conceptions of the physical and moral combined in wonderful harmonies, a revelation of spiritual truth which furnishes the only satisfactory explanation of the origin, preservation, and destiny of man, as well as of all else in creation, and of a complete provision for man's spiritual renovation and entrance upon the real life of his personal-spirit by spiritual union with the Living Personal God in Christ Jesus our Lord. This real spiritual life comes out in earthly experience, is manifested in a physical and moral sphere, and so far becomes a scientific fact. Its perfection is not yet, because it is still "here and now" amidst sin and spiritual death, with which it has to struggle and fight and so grow and get strong; but it awaits the promised "day of redemption," when "Christ, who is our life, shall appear the second time without sin unto salvation," when we shall "awake in His likeness," and "death and hell shall be cast into the lake of fire" (1 Cor. xv.; Eph. iv.; Col. i. 3; Heb. vi. 9, 28; xi. 20; xii.; Rev. xx. 14).

But, let cease. I should like to meet Mr Arnold face to face, and with him deliberately test the ideas he propounds by the good Word of God—he calling, if he will, upon his "universal order," and I calling upon his and my Lord and Master, the ever-present and Living Personal God, the Lord Jesus Christ, to reveal to us Himself as the Way, the Truth, and the Life. Meanwhile we shall utilise Arnold's ideas, as we would Colensoe's Zulu Chief, for the trial of our knowledge of, and faith in, the only-begotten and well-beloved Son of God, our Lord Jesus Christ.

1870. E.

Art. III.—THE PROPHETIC TIMES.

It is reported that the Rabbins, pressed by the Christians with the seventy weeks of Daniel, and despairing of being able to silence their antagonists, uttered *ex cathedrâ* the malediction, "Cursed be he that computeth the times!" No believing student of prophecy will be so rash as this; yet many of the soberest look askance at the subject, fear to touch it themselves, and feel a strong dislike to see it touched by any one else. So much has been written upon it; facts have been so dis-

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honestly warped, and dates have been "cooked" to fit a foregone conclusion; so many curious coincidences have been found, which have proved worthless; so many bold guesses, so many confident annunciations have been made, which events have refuted; that we are inclined to take refuge in a quiet ignoring of chronology altogether, attempting to read the prophetic symbols without the prophetic dates.

But is not this a resource of desperation? It is like deliberately putting an extinguisher over one of the constituent wicks of the lamp which God has placed in our hands to be "a light in a dark place" (2 Pet. i. 19). It is as if a mariner, who finds it difficult to square his inferences from latitude and longitude, and from the figured forms of headlands, with those deduced from soundings, should resolve to paste paper over those paragraphs in his "Sailing Directions," which speak of the latter. For are not all the prophetic times expressly given as landmarks in our sailing directions? The same unerring Wisdom that portrays the features of the terrible Little Horn of the Fourth Beast, limits his prevalence to "a time and times, and the dividing of a time." That he should endure for this determinate period, is as essential a point in the identification of him, as that he should wear out the saints. We cannot neglect the date without "reproaching the Lord." Can we imagine that the Divine Wisdom would, in revelations given "to show unto His servants things which must shortly be done," insert, here and there, sentences expressed in some unknown "tongue of angels," or written in cryptographic cyphers to which no key is afforded? There are the dates: on the pages of the gracious delineations of the future they stand out conspicuous. In some cases (Dan. viii. 13, 14; xii. 6, 7) they are replies to special inquiries of superhuman intelligences (1 Pet. i. 11, 12); and, in more than one instance (Dan. xii. 7; Rev. x. 6), they are subjects of the solemn oaths of One who bears the impress of the Son of God himself, sworn "by Him that liveth for ever and ever."

All the arguments used by students of Prophecy against its neglectors, equally apply to the study of these grand notes of time. And whatever of difficulty or failure has hitherto been felt in their solution, should only throw us, with a deeper renunciation of self, upon the faithfulness of our covenant God, upon the sympathy of our Lord Jesus, and upon the illumination of the indwelling Spirit; while we use a greater diligence in examining these divinely-chosen marks, and a wiser caution in eliminating sources of error.

May "the inspiration of the Almighty give understanding" to the writer of this article, and to every one of the readers!

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SEVEN TIMES.

The first prophetic period that demands our scrutiny is one that, indeed, includes all the rest, the duration of the Times of the Gentiles. This has been considered by all our great interpreters, from Mede downward, as the fundamental datum, "the Sacred Calendar and Great Almanack of Prophecy." It was distinctly defined in Nebuchadnezzar's vision of the Great Tree (Dan. iv.); in which it was announced that Seven Times should pass over him in his bestial condition.* Supreme power on earth, which had for a while been exercised in the Theocracy (of which the Davidic kingdom was a phase), had been already removed from Israel, and allowed to pass to Gentiles: from divine it had become, and was to continue, bestial. All the successive kingdoms, mainly at that time future, represented by so many wild beasts, were to find their place within that bestial period; until at length royal dominion should return to the Lord and his Saints of the heavenlies (Dan. vii. 14, 18), and on earth to the Daughter of Jerusalem (Mic. iv. 8; Luke xxi. 24).† Thus this great period of Seven Times is not only a term of compact perfectness as a week of symbolic days, but is an era well defined in human history, by two of the most august events, the withdrawal and the restoration of Theocratic Power on earth.

The first point to be ascertained is the *terminus a quo*—this long period of 2520 years (360 × 7) is to be counted. Faber, in his elaborate and learned work,‡ somewhat curtly assumes that this must be the birth of Nebuchadnezzar, which he sets at cir. B.C. 658–646. But it seems manifest that, if this monarch did begin the period, it would be not at his birth, but at his displacing the Davidic monarchy of Judah. Considerably before this, however, the Throne of David had been subverted.

* These seven times were, of course, seven ordinary solar years, in their literal accomplishment on the king personally. He, however, is looked upon as a typical person, representing the whole course of Gentile monarchy; and the seven years *then* become symbolic. The divine use of symbolic time in symbolic prophecy, on the principle given in Ezek. iv. 1–6, is not the subject of argument in this paper. It is assumed as a postulate.

† Many interpreters consider that the same period had been announced long before by Moses (Lev. xxvi. 18, 21, 24, 28); Jehovah, with a fourfold reiteration, threatening Israel, in case of disobedience, that He will punish them *seven* times. The passage is indeed remarkable, and its coincidence with Dan. iv. is, in the original, even more exact than appears in our version; yet we do not press it, because we are not *quite* satisfied that it has a chronological force.

‡ Sac. Cal. of Proph. i. 63. This eminent author arrives at results similar to our own; but his premises appear so untenable, that the concurrence is of no value.

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In the times of Ahaz and Hezekiah, the power of Assyria had been felt and acknowledged (2 Kings xvi. 7; xviii. 14); but as yet Jerusalem was protected by Jehovah, "for his own sake, and for his servant David's sake" (xix. 34). But in Manasseh's reign the judgment could no longer be averted. "The line of Samaria" was now to be stretched over Jerusalem (xxi. 12–15); and the House of David was carried captive to Babylon (2 Chron. xxxiii. 11). It is true that, after a while, the guilty but penitent king was restored to his vacant throne. But this seems to have been through the somewhat contemptuous compassion of the Assyrian despot; and the few years of precarious royalty that were yet vouchsafed to the Davidic House were but the shadow, not the reality, of independence. For Ezra and the Levites, pleading the calamities of the Jews after the Restoration (Neh. ix. 32), trace them back, not to Nebuchadnezzar's invasion, but to "the time of the kings of Assyria." And the very invasion of Nebuchadnezzar the Holy Ghost refers to the sins of Manasseh, as its procuring cause, not those of Jehoiakim or Zedekiah, in whose actual reigns the doom fell (2 Kings xxiv. 3). It was Manasseh's crimes, "which the LORD would not pardon."

If, then, we could determine the date of the captivity of Manasseh, we might, with considerable presumption of probability, fix the *terminus a quo* of the Times of the Gentiles;—the "breaking of the pride of [Judah's] power" (Lev. xxvi. 19), in connection with the threatened "seven times' punishment."

But Israel had shared with Judah in the honour of the Theocracy; in the long-continued apostacy; in the solemn threatening; and in the punishment. We must search for the "breaking of the pride of *her* power" also. Interpreters of name* have dated the Seven Times from the captivity of Ephraim. And here, as this consummation was effected in several successive stages, spread over an era of some duration, it is well to have our fallible judgment rectified by the divine verdict of the Spirit Himself. God, by the prophet Hosea, glancing across the long period which we are investigating (Hos. i. 5, 9, 10), marks it out by its two *termini*,—the utterance to Israel of Lo-ammi, "Ye are not my people," and the yet future confession, "Ye are the sons of the living God."

For the former of these we have a distinct inspired datum; for, at the coalition of Rezin of Syria and Pekah of Samaria against Judah, the Lord God said to the quailing House of David (Isa. vii. 8), "Within threescore and five years shall Ephraim be broken, that it be *not a people*."

* Habershon, Elliott, and others.

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Now, Pekah and Ahaz were contemporary only for three years, viz., B.C. 742–739, according to Usher. Thus the Lo-ammi doom would fall between 677 and 674; and so the Times of the Gentiles ought to have ended a quarter of a century ago;—*as many expected they would.*

But, since that time, nay, within a dozen years past, ancient chronology has received a flood of light from several sources. Demetrius, a chronologer of about a century B.C., had assigned to the events of history dates lower by twenty-three years than those assigned by Ptolemy, whose canon was accepted by the moderns. But *Demetrius's accuracy has recently been confirmed* from unexpected quarters.

For a good while it has been known that there exist in the Crimea some very ancient Israelite tombs, with inscriptions on them. These have been recently examined by Russian archæologists, and a hundred and fifty epitaphs have been critically read. Very many of these are as early as the Christian Era; and they date from "Our Captivity," that is Shalmaneser's captivity of Samaria, which they set in B.C. 696; as shown by the Metarchian (or modern Jewish) computation being given in some cases. This, then, agrees nearly with Demetrius; our marginal date (2 Kings xvii.) being B.C. 721, or twenty-five years earlier.

The very valuable cuneiform document from Nineveh recently deciphered by Sir Henry Rawlinson, called by him the Assyrian Canon, has fixed the Assyrian reigns by the aid of solar eclipses; which, whenever they can be availed-of, are the most indubitable of all chronological criteria. The eclipse of June 15, 763 B.C., verified by the astronomer-royal, fixes the first year of Tiglath-pileser as 745. He records the taking of tribute from Menahem and Uzziah, whose reigns agree with this date.

The sign of the going back of the shadow on the steps (dial) of Ahaz, has been shown to have been the result of a solar eclipse. This was in the fourteenth year of Hezekiah. Now there was an eclipse, which accurately meets the conditions, on the 11th of January 689; and this agrees with Demetrius's account of Sennacherib.

An eclipse recorded by Herodotus as occurring just before the fall of Nineveh, in 585, fixes the first year of Nebuchadnezzar in 582; and this is confirmed by Abydenus.*

* For the deeply interesting details of all the above data, the reader is referred to Mr Bosanquet's valuable work, "Messiah the Prince," *second edition.* He adduces other authorities from Egyptian and Armenian archives, all confirmatory of the same important facts. See also this Journal for April 1870.

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Thus we may, without the least hesitation, consider the datum given by Jehovah Himself for the final breaking of Ephraim, as indubitably falling within a range 25 years later than that set in the margin of our Bible; therefore, between B.C. 652 and 649. This would be about the middle of Manasseh's reign; and probably it was in the same campaign that finally swept Samaria, that "the captains of the host of the King of Assyria took Manasseh . . . and carried him to Babylon." It is true, the sacred history has not *distinctly* recorded this final ruin of Israel,* but the Spirit of Prophecy has accurately fixed its date. Thus the Times of the Gentiles would have an appropriate commencing date, equally applicable to both Ephraim and Judah.

If this was indeed so; if the datum given (Isa. vii. 8) of the Lo-ammi state of Israel, was, indeed, in the mind of God, the *terminus a quo* of the Seven Times;—the end, when Jerusalem shall no more be trodden down, and when the kingdom, even the first dominion, shall come to her, ought to fall between the years 1868 and 1871. Whether it will, we wait to see. We affirm nothing; but here is food for hope.

It has been suggested (by Habershon and others) that these far-reaching Times were intended to bear a twofold computation: that they should have a double commencement, and therefore a double termination; the one such as may be called incipient or inchoate, the other absolute and final. Thus the Seventy Years' Captivity has been reckoned, 1st, from the first year of Nebuchadnezzar, when he took Jerusalem, and made Jehoiakim subject,—to the first year of Cyrus; 2d, from the nineteenth of Nebuchadnezzar, when he destroyed the city, to the second year of Darius; each of these periods comprising seventy years, but the one beginning and ending eighteen years earlier than the other.

So with respect to the great period under consideration:—while the main commencement of the 2520 years seems to be correctly assigned to B.C. 652–649, an incipient commencement may be assigned to a date about seventy-five years earlier. For the beginning of the removing of Israel out of their land was that recorded in 2 Kings xv. 29, when, "in the days of Pekah . . came Tiglath-pileser, king of Assyria, and took . . Gilead, and Galilee, &c., . . and carried them captive to Assyria." We have, indeed, no nearer clue to the exact date of this captivity, than that it was "in the days of Pekah," who reigned

* Unless it be in 2 Kings xvii. 23, 24. The deportation mentioned in ver. 6, falls forty-five years too early, being but twenty years after Isaiah's prediction.

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from 734 to 715. It was, however, probably distinct from, and anterior to, that of the campaign against Damascus, mentioned afterwards (xvi. 9), which was *near the end* of Pekah's reign; —since no allusion is then made to Israel. If we place it, conjecturally, about the middle of Pekah's reign, or B.C. 727–724; it will be just seventy-five years earlier than the final breaking of Ephraim.

TIME, TIMES AND A HALF.

The division of time around which the history (at least, the *sacred* history) of this world revolves, is the Week. It does not, like other divisions,—the day, the month, the year,—depend, in the least, upon the motions of the heavenly bodies, but on the arbitrary choice of the Most High God. He chose so to order the progress of his creation, that, with its consequent rest, a week of time should thereby be covered; typical, as is generally thought, of a yet more august Week, of which each unit should be a thousand years. When He separated Israel to Himself, He divided their time into three series of weeks;—the week of days; the week of years; and the week of sabbatic years (Lev. xxv. 4, 8). The captivity in Babylon was ordained to be seventy years;—"that the land might enjoy its Sabbaths" (2 Chron. xxxvi. 21). And the interval of restoration, the "lightening of the bondage," until Messiah the Prince, was to be seventy weeks, of which each unit should be a year.

It is in harmony with this Divine order that the great period of Seven Times be considered as another august Week, of which each unit is a symbolic year, a year of years, 360 years. And, as the closing week of the Seventy Weeks (Dan. ix. 27) was to be marked, "in the midst" of it, by a portentous darkening of recognised worship, and a calamitous uprising of impious power, so this grand Week, the Seven Times, was to be bisected; and its middle point distinctly marked by the rise of that terrible mysterious power, so often, and with so various threatening features, portrayed by the Holy Ghost,—the Antichrist. Twice to the prophet Daniel, and five times to the beloved Apostle, is the duration of this enemy limited to the latter half of the grand Week, computed, sometimes as "a time, times and a half" (*i.e.*, $3\frac{1}{2}$ years); sometimes as 42 months; sometimes as 1260 days.

No computation of this period can be presumed correct, whose commencement does not bisect the 2520 years; and any that does, particularly if in both its incipient and its absolute admeasurements, most surely derives a cumulative force from that fact.

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This being premised, we have to search for the date of the rise of the Papacy. Its rise, indeed, was very gradual, covering many centuries; and unless the Divine Oracles have marked some distinctive features, by which its maturity should be defined, our inquiry is futile.

In Dan. vii. 25 it is written,—" And [he] shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time." Thus the giving of the *Saints*, or the *Laws*, or *both*, into the hand of the Horn, marks the beginning of the datum.

In Rev. xi. 2, the holy city is represented as to be trodden by the Gentiles forty and two months. In ver. 3, the witnesses for Christ prophesy in sackcloth 1260 days. In xii. 6 and 14, the persecuted heavenly woman is in the wilderness, and is nourished there, for the same period. In xiii. 5, the beast is empowered to continue [or practise, or make war] forty and two months.

Thus, then, we must ascertain at what period the *Saints* were given into the power of the Pope, whereby he began to trample underfoot the professing Church, and to make war upon, wear out, and reduce to great affliction, and to invisibility, the true Saints, the hidden Church. And, also, when the *Laws* were given into his power, so as to set him above law, and reveal him the lawless one (ὁ ἄνομος, 2 Thess. ii. 8).

Again, in Rev. xvii. 12, it is announced that the ten kings receive power as kings one hour with the beast. So the date of their emergence will shed additional light on that of his.

Who could give the Saints into any one's hand? Only he who possessed them by Divine right. But God had given into the hand of the King of Babylon, as the golden head of the Great Image (Dan. ii. 38), the children of men, dwell where they might. Now the Emperor of Rome was his lineal successor (ver. 40), and inherited his rights.

The sixth century of the Christian era saw, on the throne of the Roman world, the Emperor Justinian, whose long reign was rendered eminent by the publication of a volume of Civil Law, which was adopted, even by all the nations among which the Empire was afterwards divided. The publication occupied the greater part of his reign, including the Code in 529, the Pandects in 533, and closing with the *Novellæ Constitutiones*, the first of which appeared in 535.

Throughout these the authority of the Bishop of Rome was exalted and aggrandized; and he was constituted supreme judge in all matters of faith and heresy. In 533, the Emperor wrote

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his famous decretal letter to the Pope, in which he "makes haste to subject and to unite to the See of his Holiness all the priests of the whole East [those of the West being already subject]," and declares him to be "the Head of all the holy Churches." In the Novellæ, in which many new laws were added to those already in force, jurisdiction was largely given to the ecclesiastics above the secular judges; the supreme Pontificate was said indubitably to belong to the Old Rome (Nov. 10): the decisions of the four first Councils were to be received: the first place to be given to the Pope of Rome, the second to the Patriarch of Constantinople (131). Justinian declared his obligation to see the canons observed, with the force of laws (137).

Thus, every human conscience within the Fourth Empire being subjected, under cruel penalties, to the Bishop of Rome, and his authority being thus declared paramount, the Saints and the Laws were together put into his hand, by one who alone could legally do either. And this was accomplished mainly within a period ranging from A.D. 533 to 535–6. And this was precisely 1260 years after B.C. 727–724, the date just assigned to the incipient captivity of Israel.

This, however, was but the *incipient* revelation of the Man of Sin. The power of the Emperor himself was passing away, and, in the field of the Western Empire, which was now to be the almost exclusive scene of prophetic vision, the Gothic hordes were already forming themselves into the Ten Kingdoms. For some time the majority of these, though professing Christianity, maintained a stout antagonism to the See of Rome; but soon after the commencement of the 7th century the last of them, the Goths in Spain and Italy, and the Anglo-Saxons in Britain, submitted to the Pope as their head; and so the subjection of the whole ten was accomplished. By this time, too, all the ten had assumed the diadem as the royal badge: an important note of time, as the ten-horned Beast (Rev. xiii. 1) has diadems on his *horns* at his emergence.*

At this period the Papal throne was occupied by Gregory the Great, a prelate of many admirable qualities, who ever concentrated his efforts on the aggrandizement of his See. He has been styled "the last *Bishop* of Rome,† as if after him the overseer were merged in the sovereign. He denounced in the severest terms the "scandalous profanity and blasphemy" of the Patriarch of Constantinople, who had assumed the title of Universal Bishop; protesting that ‡ whosoever should do so

* See Elliott's "Hor. Apoc.," part iv., ch. iv., § 2.
† Bower's "History of the Popes," ii. 715. ‡ Ibid., ii. 682.

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would be the forerunner of Antichrist. A memorable verdict! For within three years after Gregory's death, namely, in 607, his successor Boniface III. obtained from the Emperor Phocas that this very title of Universal Bishop should be authoritatively withdrawn from the Patriarch of Constantinople, and transferred to himself and his successors in perpetuity. And he had no sooner acquired it than he began to act upon it with the most arrogant assumption, lording it as absolute monarch of the Church.*

This Emperor Phocas, himself one of the vilest of mankind, heaped successive favours on the Roman See, so that his reign (from A.D. 602 to 610) has been generally reckoned, by Romish as well as Protestant authorities, the epoch of the true rise of the Papacy. In 609 he conferred upon Boniface IV. the famous Pantheon, a temple which had been built in the reign of Augustus, for the worship of Cybele, "the Divine Mother," and all the gods. The Pope in the following winter † solemnly, and with great pomp, dedicated it to the worship of Mary, "the Mother of God," and all the martyrs. Thus he publicly and authoritatively adopted the Pagan idolatry, the names of the idols alone being changed.

Other important circumstances there were, which combined to fix attention to this particular juncture as a grand prophetic era. It was in A.D. 612 that Mohammed began to publicly claim the character of a prophet, and to teach that heresy which was soon to attain such vast magnitude. If the Little Horn of the Goat (Dan. viii.) signifies this power, it is observable that its scourge is provoked by *transgression* [apostacy] (ver. 12); and its rise is fixed to the period when the *transgressors* [apostates] *are come to the full* (ver. 23); expressions which seem to glance at the maturity of the foretold great apostacy of the west, which, therefore, in the Divine mind was now accomplished.

Again, the persecution of the poor broken people of Israel, by apostate Christendom, which was to reach so terrific a height, began at this very era. Hitherto the Church had exhibited towards the Jews an aspect of at least comparative moderation; but, in 610, the Emperor Heraclius in the east, and in 612, the Visigoth King Sisebut in Spain, issued edicts of the

* Bower's "History of the Popes," ii. 724.

† The actual date seems not quite certain. Boniface IV. assumed the Pontificate August 25, 608. Baronius says the dedication was on November 1; but this could hardly have been the November of 608, two months after his ascension. Platina mentions an act of this Pontiff in May *before* the dedication, which could not be earlier than May 609. Alcorn, in his Chronology, puts it in 610, but he gives no authority.

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most rigorous character against the Jews, as being "the authors of all the miseries of the Empire,"* inaugurating the accomplishment of those fearful predictions to be found in Lev. xxvi. 36–39, and Deut. xxviii. 64–67.

Let us pause here for a moment, and see whereunto we have arrived. We have found reason to conclude that the Seven Times began incipently B.C. 727–724; and that the incipient rise of the Papal power took place A.D. 533–536, precisely at their bisection. But the Seven Times began absolutely and finally seventy-five years later; viz., B.C. 652–649; and we have just seen ground to assign the maturity † of the Papal power to A.D. 607–612:—again precisely at their bisection.

Can this parallelism, which must be confessed to be highly worthy of our serious regard, to say the least, be carried yet onward to the completion of the Times?

That the years with which the last century closed constituted a notable prophetic era, Presentist interpreters are nearly unanimous. Then "the judgment [on the Little Horn] began to sit, taking away his dominion, to consume and to destroy it unto the end" (Dan. vii. 26). And then flew forth the angel with "the everlasting gospel to preach . . . to every nation, and kindred, and tongue, and people" (Rev. xiv. 6, 7), founding his mission on the fact that the hour of God's judgment *was come.*

Now, this striking of "*the hour*" seems to point to some specific, recognised note of time; just as our Lord's phrase, at the opening of his ministry (Mark i. 15), "*the time* is fulfilled," clearly points to the famous prediction of the Seventy Weeks.

Had any notable period, then, arrived, which might be connected in the minds of devout men with the judgment of God? A moment's calculation will show that it was just 2520 years from the incipient opening of the Times of the Gentiles, B.C. 727–724; and just 1260 years from the incipient rise of the Papal power, A.D. 533–536.

Just at that very time sounded the Seventh Trumpet, the third and last Woe, comprising seven vials, in whose successive outpourings the wrath of God on the apostate Roman world should be filled up. It *was the "hour" of the first* FRENCH REVOLUTION.

Then "fell the noisome and grievous ulcer" of atheism "on the men who had the mark of the Beast;" upon France, "eldest son of the Church;" always foremost in supporting the Papacy. The dreadful outbursting of democratic fury suddenly over-

* See Da Costa's "Israel and the Gentiles," 217.

† The maturity of its *revelation,* not the maturity of its *development.*

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turned all that was most stable in civil institutious; and, full of hatred against Christianity, satiated its rage on that form of it with which alone it was familiar, the corrupt, apostate religion of Popery. After several heavy blows inflicted by the popular assemblies on the Church, such as the confiscation of all its property, the degradation, impoverishment, banishment, and slaughter of the clergy, the use of the Christian era and the Christian religion itself were publicly renounced. This was in November 1793; and it remained the law of France till Lanjuinais brought in his decree for freedom of worship in May 1795. In the following year a new power arose, and the scene of judgment shifts to the rivers and fountains of Italy.

But this judgment on the Papacy and Papal Europe, heavy as it was, was only an *incipient* taste of the wrath of God. The epoch which ought, if these parallelisms are not delusive, to accomplish that wrath to the uttermost, is even now upon us. The seventy-five years of interval between the incipient and the complete are even now in the very act of closing. The fated years!—the august Week of symbolic Times!—the far-reaching, slow-revolving ages of Gentile dominion! are even now, unless these calculations are utterly baseless, dropping out their very last sands! We stand on the brink of a shoreless ocean, and in breathless awe ask if the events are *still* holding their even race with the times; or whether they fail at the final issue. The FINAL ISSUE is not yet come; but does not every feature of the age in which we live confirm the accuracy of the calculation, and encourage the blessed hope?

1290 AND 1335 YEARS.

The "time, times and a half," mentioned in Daniel xii. 7, must surely be the same period as we have already considered, *in its fullest and most complete* sense; because, from the question to which it is an answer, and from the event which is to mark its close,—"after the accomplishment of the dispersion of the holy people" (*Wintle's version*),—the Times of the Gentiles end with it.

But the two periods mentioned in the latter part of the same chapter,—1290 days (ver. 11), and 1335 days (ver. 12),—may not be a simple prolongation of the former; and this may be hinted by the notable change of the formula, these having a *day* for their unit, instead of a *time*. They are both confessedly obscure; but from the fact that the space by which the longer exceeds the former is exactly that of the difference between the incipient and the complete dates, viz., 75 years, we incline to accept them as intended to unite the two modes of computation.

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Thus the taking away of the daily sacrifice, and the setting up of the desolating abomination, may both be taken in the *mystical* sense;—the former equivalent to the rendering of the true Church invisible (Rev. xii. 6), the latter to the revelation of the Papal apostacy. The 75 years are subdivided into periods of 30 and 45. The former of these, dated from 1792–6, brings us to the Greek Insurrection, the first fatal blow to Turkey, and the beginning of the drying of the symbolic Euphrates. The latter promises its completion; and that *imminently*, if this computation is well-grounded.

A TIME NO LONGER.

In intimate relation to this grand period of three times and a half stands the remarkable promise in Rev. x. 6, 7, "that there should be time no longer." If we do not misread the Oracle, it adds an independent and very important confirmation to the chronological conclusions at which we have just arrived. Our translation, indeed, making it signify that time itself, time in the abstract, should cease, being lost in eternity, is untenable and absurd; being contradicted by the subsequent announcement of a thousand years (xx. 4–7) to begin after the seventh trumpet has ceased. Mr Elliott ("Hor. Apoc.," 5th ed.) renders it, "the time shall no further be prolonged;" and rejects the rendering of Mr Birks and Mr Bickersteth—"a time shall not yet be," (*i.e.*, a mystic, symbolic Time, or chronological period), on the ground that "*χρονος* is never used in this sense, either in the LXX Version of Daniel, or in the Apocalypse; the word used in these cases being always and distinctively *καιρος*." Mr Elliott adds,—"Mr Birks does not appear to me to have advanced a step towards removing the gravity of this objection."

Mr Birks's arguments we have not met with; but the gravity of the objection seems, to our own judgment, greatly diminished, when we reflect that there are but *two* original occurrences of the expression, besides the one in question. For Dan. xii. 7, and also Rev. xii. 14, are, without controversy, reproductions, and (so to speak) quotations, of the original phrase in Dan. vii. 25. And so the fact will stand thus: The Holy Ghost, for a year in a symbolic sense, has twice (Dan. iv. 13 (16); and vii. 25) used the word *καιρος*, and once (Rev. x. 6) *χρονος*. But the constant use of these two words as strictly synonymous and interchangeable, both in the Scriptures and in profane authors,* helps further to remove the objection.

Nor can we overlook the very notable parallelism between

* See Wintle's "Daniel," p. 206.

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the passages Dan. xii. 7, and Rev. x. 5. In the former a heavenly Man stands on the waters of the river, and, holding up his right hand and his left hand to heaven, swears by Him that liveth for ever, that it shall be for a time, times and a half; and then all these things shall be finished. In the latter a glorious Angel stands on the sea and on the earth, and, lifting up his hands to heaven, swears by Him that liveth for ever and ever, that there shall not be yet a time; but in the days of the seventh angel, whensoever he may have to sound, the Mystery of God shall be finished. We can hardly fail to infer the identity of meaning of the terms used for "time" in the two cases; or to conclude that, in the latter utterance, *two times and a half*, out of the three and a half of the former, had already passed away.

Now, that the historical event prefigured in Rev. x. is the glorious Reformation under Luther, has been clearly shown by Mr Elliott. Then, if these premises be accepted, we have good ground for confidence that, from A.D. 1517, there should *not* be 360 years before the consummation of the Mystery of God.

EVENING-MORNING 2300.

We will now examine a prophetic period, perhaps the most difficult of all. In Daniel's vision of the Ram and He-goat, the duration of the events foreshown is thus limited: "Unto 2300 days (lit., unto evening-morning 2300): then shall the sanctuary be cleansed (justified)."

We do not here inquire whether Rome (Pagan and Papal), or Mohammedism, be symbolized by this Little Horn; nor whether the oppressed and scandalized Church, or the Gentile-trodden land of Israel, be intended by the sanctuary. The vindication of the one and the cleansing of the other will doubtless synchronize; and it is the *chronology* that is now in question.

In the third year of Belshazzar Daniel (viii. 1) saw a vision, of which (ver. 15) he sought for the meaning. A divine voice commissions Gabriel (ver. 16) to make him understand the vision. Gabriel (vv. 20–26) explains the symbols copiously, with one exception, the symbol of the *duration*. This he expressly *shuts up*, merely telling the seer that it shall be for many days, and that it reaches to the time of the end, "the last end of the indignation." But this point, "how long?" had been the main object of holy inquiry among the angelic speakers in the seer's hearing; so that, this being still shut up, Daniel remains "astonished at the vision, no one understanding it" (ver. 27).

It is plain, then, that Gabriel had not, as yet, done what he had been commanded to do;—he had not "made the man to understand the vision."

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But, in the first year of Darius (ix. 1), Daniel being occupied in confession and prayer (ver. 21), Gabriel is sent a second time to him, "the same Gabriel whom he had seen in the vision at the beginning" (as he is careful to tell us); who says, "O Daniel, I am *now* come forth to give thee skill and understanding." That is, surely, "I am now come to perform the commission entrusted to me some time ago, in thy hearing" (but which hitherto had remained incomplete, perhaps in order to educe this very spirit of humiliation and confession):—"therefore," he goes on, "understand the matter, and consider *the vision.*"

But what *vision?* No vision is mentioned as having been seen by Daniel, since that of the Ram and He-goat; and the whole of Gabriel's address shows irrefragably that it is *that vision* which he wishes to recall to the prophet's attention, before he opens his explication.

Well; the prophet opens his ears, doubtless:—we open ours too. Now, at length, he is going "to understand that vision" which so astonished him before. He is going to get a clue to the *duration* of it, surely; because this is the only part left shut up.

The revealing angel then begins a discourse; and his first word shows that its subject is chronology. "Seventy weeks are *cut-off,*" &c. We listen to the end;—and what have we learned about "*the vision?*" What do we know about the evening-morning, that we did not know before? Most of us would, I fear, be constrained to reply, "Nothing!" Has Gabriel then failed a second time? Granted that we have gained some very valuable information about the proximity of Messiah; yet this is not exactly what was announced by him, when he appeared, as what he was going to give. It was *more understanding* of *that former vision.* And where is it? Was Daniel as much puzzled as we are? We certainly read no more of his mourning and astonishment; no more complaints that no one understood it. Perhaps *he* got some clue which *we* do not catch up. Possibly he reasoned somewhat thus: "Since seventy weeks are to be *cut off** before Messiah's appearing, *from* what longer period are they to be cut off? What, but the 2300 evening-morning? For no other integral period, no period from which 490 years could be cut off, has been mentioned in the previous vision, or at any other time since. If this be so, then, when once Messiah has appeared, and the concomitant circumstances have happened, the people of God will know that 490 years of the 2300 have lapsed; and thus, having the *terminus a quo,* will

**Cut off* is the literal meaning of the word rendered *determined* in ix. 24.

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be able to fore-calculate the *terminus ad quem,* when the sanctuary shall be justified."

The angel says, "Seventy weeks are cut off [*lit.* is cut off; as if *en masse*] over thy people and over thy holy city, to restrain apostacy, and to seal [or to bring to the full] sins . . . " These expressions appear to look onward to the period when the Jewish people and city should be given up by God, and the wrath should come upon them to the uttermost. And this was not till the beginning of the Roman war, when (A.D. 66) the believing Jews fled from Jerusalem; the son of the freewoman was finally separated from the son of the bondwoman; the salt of the nation was taken away, and the mass hastened to corruption.

How the details of the prediction are to be reconciled with this, it is not our purpose here to show. If we have succeeded in proving the connection of chaps. viii. and ix., and if the two phrases just quoted from ix. 24 carry on the seventy weeks to A.D. 66; it seems to follow (whatever difficulties we may find on other points) that the angel gives this key to the vision: that, whereas 2300 years shall bring the last end of the indignation, and 490 years cut off from it bring A.D. 66, the remaining 1810 years must be dated from this point, which gives the year 1876 as the time when the sanctuary shall be justified.

THE SABBATH-REST.

There remains to be considered one period more; that august Week of mundane history, already alluded to, of which each unit stretches over a thousand years. This grand era differs, indeed, from all those with which we have been occupied, in that it has no *direct* word of God on which to rest; and therefore it cannot strictly be called a prophetic period. But it is sanctioned by the belief of a very venerable antiquity, both Jewish and Christian; the former dating from before the birth of Christ; the latter including the earliest fathers, as Barnabas, Irenæus, Cyprian, Lactantius, Ambrose, &c. And, indirectly, it seems to have even inspired sanction; "for the apostle Paul's use of the word *σαββατισμος, sabbatism,* to designate the saints' expected glorious rest with Christ (Heb. iv. 9), may be not unreasonably considered as almost an apostolic recognition of the early and well-known Jewish opinion, that Messiah's kingdom of blessedness would occupy the seventh millennium of the world, agreeably with the type of the seventh day's sabbatism of rest after the six days of creation; especially seeing that it was Hebrew Christians whom he was then addressing, and that by them the word thus chosen could not but be almost necessarily associated,

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alike from its etymology and its use, with some chronological septenary."*

The belief may be thus expressed:—The six days, during which the world was created, typically represent each a thousand years, during which its work-day life should last; and the seventh day, of God's rest, the seventh millennium, when Christ and his risen Saints shall reign over it.

Let us now examine this grand period, in order to ascertain whither it will land us in the range of time, the course of human history? Has it passed by, and disappointed the venerable expectation, by making no sign? Or is its termination still future? If the latter, how near, or how remote? And how does its close agree with that of the other periods which have just come under our examination? An inquiry this, surely of deep interest.

Happily, we approach it under far more auspicious conditions than our fathers could. For, as was just observed, our present times are now linked with those of the kings of Judah with a most reliable precision; and, for the rest of the grand Calendar, we need not go beyond the letter of the inspired Word.

The first year of Hezekiah is fixed (by the eclipse which caused the recession of the shadow in his fourteenth year) to B.C. 702. From this date to the first year of Saul are 375 years. The judicature of Samuel is an unknown period, which we will call x. The apostle Paul (Acts xiii. 20), gives 450 years as reaching from the division of the land to Samuel. And that this was 2559 years from the creation, may be easily computed from the Pentateuch; simply noting that—(1.) The Exodus was 430 years (Gal. iii. 17) after the call of Abram (Gen. xiii. 15); and (2.) That Abram was born (cf. Gen. xi. 32, and xii. 4, with Acts vii. 4) when Terah was 130 years old.

	YEARS.
From Adam to the division of the land, .	2559
Thence to Samuel, ...	450
Samuel's judicature . . . ?	x
From Saul to Hezekiah, . . .	375
„ Hezekiah to Christ, . . .	702
To the present year, ...	1871
	$5957 + x$.

Thus there have elapsed, since the creation, 5957 years *and the unknown period* occupied by Samuel between the death of

* Elliott's *Hor. Apoc.* iv. 256 (3d edition).

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Eli and the election of Saul. This interval we have no means of precisely determining; but the Scripture seems to settle it very nearly. Samuel was "a child" when Eli was "very old" (1 Sam. ii. 18, 22); he was still "a child" when Eli's "eyes began to wax dim that he could not see" (iii. 1, 2, 8); and that this word "child" must be understood literally, appears from the statement that after this he "grew" (iii. 19). Samuel, then, could scarcely have passed his vigorous manhood at the death of Eli: yet, at the election of Saul (xii. 2), he was "old and gray-headed;" and, some time before this, he had deputed his office to his sons, on account (viii. 1) of his own incapacity from old age.

Nearer than this we cannot go; but how notably this computation agrees in its results with those of the prophetic periods already evolved, may be left to the observation of our intelligent readers.

Now let us glance back for a moment, and review our results. Here are seven distinct periods, varying in range from 6000 to 360 years; some of them independent, others having complex relations with each other, the failure of one of which* would be quite fatal to it and to its fellows; every one of them having its starting-point and its termination (so far as this can be at present traced) marked by some momentous epoch, and momentous, too, in the most direct and manifest relation to the several events marked out for the periods; all of them periods of divine ordination, and their events not such as man might arbitrarily select from the ample page of history, but determined and severely limited beforehand by the Spirit of God. Yet their terminations, as with one concurrent harmonious voice, point to an era embraced by half a dozen years at most, either way, from the moment in which this page is written.

We must, however, avoid estimating this evidence more highly than it really deserves. The data, the premises, are divine, and therefore infallible: the conclusions are merely human inferences, and therefore liable to error. If the present epoch *should* (which may God avert!) pass by without the personal appearing of the Lord Jesus, or any grand crisis of prophetic accomplishment, we will not for a moment say that the truth of God

* For example. Suppose the bisection of the Seven Times had fallen at the beginning of the 5th century or at the end of the 7th, what could we have found to mark the commencement of the time, times and a half? Or, suppose the complete rise of the Papacy had been manifestly 50 or 100 years after its incipient rise (*i.e.*, suppose Phocas's grant and the concomitant events had been about A.D. 580 or 630), whereas the mature breaking of Israel had been 75 years after the incipient, the parallelism would have utterly failed. So with the other coincidences.

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has failed; but only that, through our ignorance, we had misread his premonitions. In every department of human knowledge (mathematical science excepted) our nearest approach to absolute certainty is but a balancing of probabilities. God's Word is, indeed, Truth, without any admixture of error; but, in man's reception and application of this Truth, a thousand sources of possible error are at once opened.

Let us exemplify this. We cannot be *absolutely certain* that in the term "seven times," announced to Nebuchadnezzar, a typical meaning was couched. If there was, we are not *absolutely certain* that a "time" signifies 360 years. If it does, we are not *absolutely certain* that the divine commencement and termination are twofold; nor that the former was at the events indicated in 2 Kings xv. 29, and Isa. vii. 8. Yet, how high a probability attaches to all these assumptions we have endeavoured to show; and our readers must weigh it for themselves.

Again:—in marking the incipient rise of the Papacy by the favouring edict of the great lawgiver Justinian, it must not be overlooked that, in A.D. 378, an edict of Gratian and Valentinian II. had conferred on the Bishop of Rome the right of finally determining appeals throughout the whole Western Empire. And, in 445, an edict of Theodosius II. and Valentinian III. had assigned the primacy to the See of Peter, and had forbidden anything to be attempted against the authority of that See. "For then, at length, the peace of the Churches shall everywhere be preserved, if the universe acknowledge its Ruler." This language approaches the force of that employed by Justinian, "Head of all the Churches;" yet it does not reach its blasphemous height, nor will these dates point to any events of importance, if 1260 years be computed from them either forward or backward. *Τὸ κατέχον*, moreover, had not yet been removed.

Once more:—if we examine the coincidences enumerated, *as if with a microscope*, we might say, that, since the events of 1870 (as the consummation of Papal blasphemy, the blotting out of the Temporal Power, and the crushing of the Eldest Son of the Church) exceed in apparent magnitude the events of 1868; so the events of 535, of 610, and of 1795, ought respectively to have exceeded those of 533, of 608, and of 1793, in like proportion; but, that they did, does not clearly appear from history, according to our power of estimating their importance. Yet the weight of the concurrence of these *groups of years* among themselves, and with those assigned to the beginning of the Seven Times, immensely preponderates over this slight discrepancy, which, too, may be only apparent.

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There is such a thing as the credulity of scepticism; and he who obstinately refuses to accept as true any conclusion in which ingenuity can succeed in picking a hole, must remain all his life in painful doubt upon subjects of the gravest importance.

Before he quite dismisses the subject, the writer would fain present a loving *caveat* to his readers. God forbid that this article should be no more than an intellectual exercise, an attempt to solve a curious chronological problem, an arena for the display of mere mental acumen. The occupation of the *mind* about the Word of God, while the *conscience* is dormant, is a dangerous thing. Has not this subject a voice to the conscience, to the heart?

The coming of our Lord Jesus Christ, and our gathering together unto Him, is the great hope of the Church, ever vividly presented to her by the Holy Ghost and by Jesus himself. It is the very close connection of this most blessed consummation with the termini of the prophetic epochs herein discussed, that gives to them their absorbing interest. On it are intently bent the longing eyes of "all them that love his appearing." Whatever adds an iota of probability to the ever-expectant hope of beholding Jesus *quickly*, is precious. "My soul waiteth for the Lord more than they that watch for the morning; I say, more than they that watch for the morning" (Ps. cxxx. 6). To see Him as He is, *to see Himself*, is our hope. He said to his sorrowing, orphaned disciples, "I will come again, and receive you *unto myself*, that *where I am*, ye may be also" (John xiv. 3). Glorious beyond our poor imagining as may be the lustre and magnificence of the Holy City which is to be our residence,—"*the Lamb* is the light thereof" (Rev. xxi. 23). We earnestly desire, by these investigations, to quicken the heart-hopes of his own; of those who know his love; who can say, in rapturous thanksgiving, "He loved *me*, and gave Himself for *me*;" to elicit the cry for his personal presence as their chief joy. What will it be to be *with Him!* What will it be to be *for ever with the Lord!* The least dim indication, the feeblest additional evidence, that He is near, ought to send a joyful thrill through our hearts. It ought; but, alas! it does not. The day we speak of is "the day of his espousals, the day of the gladness of his heart" (Song iii. 11; Rev. xix. 7), and He has abundantly shown how his own loving heart is set upon it. O that our cold hearts were so warmed with respondent love, that from the whole Church one strong irresistible cry should ascend, "Come, Lord Jesus!"

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The New Testament, to one who reads with an opened eye and an obedient heart, abounds with instructions how we should regard the approaching Advent. Love towards it (2 Tim. iv. 8); ardent hope (Luke xxi. 28; Rom. viii. 23; Col. iii. 4; 1 Thess. iv. 13–17; Rev. xxii. 12); earnest expectation (Phil. iii. 20; Titus ii. 13; Heb. x. 28; 2 Peter iii. 12, "hasting unto" it); godly fear, and jealousy of being disapproved (2 Cor. v. 10); patient endurance of trial (Heb. x. 36, 37; James v. 7); separation from the world, and looseness to entanglements (Luke xxi. 34); all holy conversation and godliness (2 Peter iii. 11); purity modelled on Jesus's purity (1 John iii. 3); finally, not a sentimental indifferentism which folds its hands and idly waits, but loving, active, self-denying service for the Church and the world while there is time (Matt. xxiv. 45; Mark xiii. 34; Luke xii. 35–48);—such are the conditions of mind and heart which the signs of the coming of Jesus should awaken and maintain.

O that writer and reader, "seeing that we look for such things, may be diligent that we may be found of Him in peace, without spot and blameless!" P. H. G.*

Art. IV.—NOTES ON EPHESIANS.

Chap. IV. 11. *And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.*

We have here an enumeration of the gifts spoken of in verse 8, "He gave gifts unto men," and alluded to in the previous verse, "Unto every one of us is given grace, according to the measure of the gift of Christ." The announcement is emphatic. He—He—Himself gave, not only these offices, but the men who filled them. The offices were appointed by Christ, and those who filled them were His gift to His Church.

1. *Apostles.*—Not merely the twelve. But they and others who were recognised as specially set apart. Such were Paul himself, and Barnabas, and James, the Lord's brother. Their chief characteristics were,—a call from Christ himself, as Paul had; the power of working miracles; the superintendence of the Church in all lands; and, most prominent of all, their being able to bear an eye-witnessing testimony to Christ's resurrection.

* Without endorsing the prophetic views of the above article, we commend it to the study of our readers.—Editor.

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2. *Prophets.*—"Not only in the more special sense, as Agabus, but in the more general one of preachers and expounders, who spoke under the immediate impulse and influence of the Holy Spirit, and were thus to be distinguished from the teacher."

3. *Evangelists.*—This word is not used here in the sense which it bears when applied to the writers of the four Gospels. It designates those who preached from place to place, under the direction of the apostles—itinerant preachers; as Philip, who was originally one of the deacons of the Church in Jerusalem, and Stephen, though his ministry was ended before he had an opportunity of exercising it beyond the city where he commenced it. "The term 'evangelist' is applied to those missionaries, who, like Philip and Timothy, travelled from place to place to bear the glad tidings of Christ to unbelieving nations or individuals. Hence it follows that the apostles were all evangelists, although there were also evangelists who were not apostles."

4. *Pastors and teachers.*—These were the stationary office-bearers who had charge of special congregations. Some think that these were names applied indifferently to the same class. It seems more probable that, although both were stationary officers, they differed in their functions. The pastors or shepherds (bishops), whilst they might be also teachers, for the bishop's office is said to be "to feed the flock," seem to have had the care or charge of—that is, administrative powers and authority over—the special flock committed to them. The others, again, were distinguished by special aptitude for teaching, apart from any office of rule or authority. Faussett remarks on the whole of these classes:—"As the apostles, prophets, and evangelists were special ministers, so pastors and teachers are the ordinary ministers of a flock, including probably superintending bishops, presbyters, and deacons. Evangelists were itinerant missionary preachers, as Philip the deacon; pastors and teachers were stationary. The evangelist founded the Church, the teacher built it up in the faith, speaking sometimes in the Spirit, at other times from his own resources. The pastor had the outward rule and guidance of the Church—the bishop; as kings are called shepherds. As to revelation, the evangelist testified infallibly as of the past; the prophet also of the future. . . . No one church polity, as permanently unalterable, is laid down in the New Testament. . . . In the New Testament the absence of minute directions for church government and ceremonies shows that a fixed model was not designed: the general rule is obligatory, 'Let all things be done decently and in order.'"

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Ver. 12. *For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.*

Whatever dubiety there may be as to the special distinctive functions of the office-bearers named, there is none whatever as to the purpose or object of the Head of the Church in bestowing them as gifts upon His Church. They are given with a view to certain specific ends here named. These ends and aims are the same in all ages. Therefore we know and are assured that even if some of the orders of workers which were bestowed on the Church in its early days are not continued to it still, that Church is nevertheless provided, by its wise and loving Head, with all the appliances needful for its outward growth and increase, as well as its inward "perfecting" in its individual members.

These ends and uses of a Christian ministry in the Church are specified as threefold. The ultimate and final purpose of them is the "perfecting of the saints," attained through the more immediate twofold processes of "the work of the ministry," and "the edifying or building-up of the body of Christ." Otherwise the purpose might be stated thus:—(1.) Ultimate end, "perfecting;" (2.) Office, ministry or "ministration;" (3.) Way, building up or "edifying."

The "perfecting" is more fully entered on in the next verse, and our consideration of it may be passed on till then.

The instrumentality by which this "perfecting" is attained, "the work of the ministry," is literally "the work of the Diaconate;" in other words, the business, the function, the day-by-day work done by those who are set apart for church work, that is, of the apostles, the prophets, the evangelists, the pastors, and teachers. And one deduction which we may make from this statement is this—that whatever the function which any one may exercise in the Church of Christ, whether it be great or small, whether it be public or private, that function is of great importance, and involves a grave responsibility, for it has to do with and exercise an influence on "the perfecting of the saints." In this view every one has work to do. "Do it," (says Dr James Hamilton, in an unpublished sermon)—"Do it in the way of preventing evil as well as in the way of promoting good. Do it by speaking the word in season to those who come near you. Do it by sending the missionary to those whom you yourself cannot reach. Do it by ruling your own spirit, and spare a little to help those who are battling with the sins that beset them. Do it, scholar, in thy study. Do it, preacher, in the pulpit. Do it, Martha, in the kitchen. Do it, good work and honest, Simon in the tanpit, Aquila in the tentmaker's yard.

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Do it, even if there is no one there to see. Do it, even although others should not do theirs. Do it, even although there should be danger in the doing. Do it, for if there be danger in the doing, there is more danger in the neglect. Do it, even if there is no one there to see, for even when onlookers are most numerous, the Chief Spectator is invisible, and when no one else is visible He still is present. Do it, even if others should not do theirs, for if at first it seems a hardship, it is the highest honour, not only to fulfil your own, but to supply the lack of others' service."

And, reader, as the same genial preacher said in my hearing on another occasion, in a funeral sermon on the passing away from amongst us of the honoured John Angell James, "In the meantime, let no one say 'I am a dry tree. There is no service that I can render.' Christianity is all a glorifying of God, and a serving of our generation. From the swaying of a sceptre to the sweeping of a room, every duty may be religiously fulfilled; and from the smith who fastens a linch-pin carefully, to the statesman whose forethought prevents a great calamity, or whose ability carries through a wholesome statute, the generation is served by the man who does his work as 'unto the Lord,' and consequently as well as he can. But whilst religion claims the man entire, whilst it does not let go on Monday the man who owned its right on Sunday, whilst it won't allow us to shut the gate and say, 'Stand you here, religion, till I come back again; this is not your territory, for it is secular and you are sacred;' there are special services which every disciple of Christ would like to render—free-will offerings, distinct and definite contributions to the cause of man, and to his Master's honour. And you may. Some can serve their generation by their business aptitude—their vigilance—their organising faculty—their legal knowledge—their financial skill. In looking after some public institutions, in reclaiming to its legitimate purpose some wasted or pilfered endowments, in seeing that the gifts of living beneficence are rightly applied, and that the school or hospital are producing the largest possible good to its legitimate objects, you may confer upon the community a large and lasting obligation. Or you may serve your generation with your money, by paying a scholar's fees, or part of an apprentice premium, by lightening the labours of some worn-out worthy, by giving a good book or two to a young man leaving home, by a contribution to one of the many societies which seek to act the part of a 'brother's keeper' to the idolater abroad and the prodigal nearer home; you may sanctify the gift, and be richer in what you give, than are others in that which they

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selfishly retain. Or you may serve your generation with your faculty of teaching, exhorting, instructing the infant or the adult scholar, the Sunday or the week evening-class, the neighbour whom you invite into your house, or compel to come into the sanctuary. Or you may serve your generation by offices of considerate kindness and active sympathy; by going into the chamber of sickness, a tender nurse; into the house of mourning, a timely comforter; by coming to the rescue of the perplexed or care-burdened, and interposing between them and the threatening desolation the shield of your higher standing, your sturdier vigour, your older experience; by stepping forward as a father to the orphan, by making the widow's heart to sing. Such is the will of God. Such are the beneficent offices towards our brethren which our gracious Master is pleased to accept as offerings of affection to Himself. They involve some sacrifice; they require time and thought—toil and self-denial. Nay, they sometimes require what is more life-wasting than the sweat of the brow—the sweat of the brain, the exhausting expenditure of mind, the pouring forth of affection and thought and feeling. But it is well worth while. It is the only way to follow the worthies, it is the only way to follow the Forerunner himself, and to join the cloud of witnesses. It is the only way to make delightful hereafter to ourselves the reminiscences of our earthly sojourn; and after passing away to the everlasting habitations, it is the only way to survive a little longer here in those best shrines—the grateful memories of the good. And thus to work hard through the day, is the true plan to fall softly on sleep at its close—no thorn in the pillow—no dread of next awaking—the gentle good-night and soft sobs of survivors, melting into angels' songs and heaven's 'good-morrow'—the work finished, the world made better, the generation served, the Master glorified."

This ministration, official and unofficial, public and private, recognised and unacknowledged, is "for the edifying of the body of Christ." The outcome of the "work" is "the building up of the Church," the reference being here again to "all the building fitly framed together, growing into an holy temple in the Lord," spoken of in chapter ii. verse 21. And one thought amongst others suggested here is, the mutual helping of one another by Christians. Though the Church is an aggregate of individuals, the body of Christ is one. Each believer, though he may differ in many respects from his neighbour, is a stone in the one building, a component part of the one temple; and the great object of mutual duty, and mutual inter-dependence, of the officials towards the members, and of the mem-

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bers towards the officials, and furthermore, of all members towards one another, is the consolidation of all into one compact, united whole, knit together by the one bond of love to Christ.

Believing reader! as a private member of the Church of Christ, there is an obligation on you to be built, as well as an obligation on the officials of the Church to build you. On the right recognition of this mutual obligation, very much of the Church's prosperity rests; and on the prosperity of the Church rests the salvation of the world. Your individual growth, then, in grace and in the knowledge of God, is bound up with, and has an influence on the regeneration of the race—on the conversion of the world. Oh! hasten on "the perfecting of the saints" here spoken of, by a due, conscientious, continuous, persistent improvement of all the means of grace, ordinary and extraordinary, not only for the personal purpose of your own individual safety, but that through you, living members of a living Church, nay, more, as living members of the body of Christ, that Church may be aggressive, progressive; that body of Christ may comprehend all mankind; and the time arrive when no one shall need to teach his brother, saying, "Know the Lord," because all shall know Him from the least to the greatest. To this end, see that you are yourself, O reader, IN HIM.

W. F.

ART. V.—A SUMMARY OF THE SEVEN GREAT LETTERS.

LETTERS innumerable have been written for many ages, and some of these have been great in style and subject. But there are *seven* above all others which deserve to be called *great.* I refer to the last seven found in that Holy Book which contains so many important letters. Whether we consider who indited these seven, their contents, or the effects which they have produced, we feel sure that their importance cannot be over-estimated.

Let us endeavour to study, with the diligence which their interest and value demands, those letters of the Lord Jesus, which were sent to the seven Churches of Asia by His servant John.

The *first* letter spoken of in God's Word is that written by David to Joab (2 Sam. xi. 14); and surely a worse letter has never been since written—in a few words, all manner of evil is developed. That document remains on record to warn all saints,

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and to enforce the Lord's words, "Watch and pray, lest ye enter into temptation." This part of David's history has been the sport of the wicked in all ages; and Satan has constantly used it as a stumbling-block. But it should be remembered that the preservation of this bad letter shows the honesty of the sacred historians, and proves the impartiality of Him who inspired the writers. We would further, on this point, call attention to the amazing contrast between this one letter of David and the seven letters of David's Lord. Let us learn in all things to set the Saviour's good over against our bad; His greatness over against our meanness and vileness. There are many letters contained or referred to in God's Word, between these as the two extremes; some of them, like the first, very bad and mean; and others good, true, and noble; but we must occupy ourselves with the last seven.

Our object will be just to point out (without enlargement) the characteristics of these letters; or so to summarise their contents as to present a bird's-eye view of the many wondrous truths which they contain, the dangers they warn against, the duties they call for, the conduct they condemn, the examples they commend, the prospects they unfold, and, above all, to exhibit what they teach us concerning their glorious Author. Many volumes of expositions have been written upon these epistles to the seven Churches, yet are they a mine only partially explored, and contain treasures which will never be exhausted.

I. We learn that the Lord Jesus desires that His own glories should be known and much thought upon. It is observable that each letter begins with a proclamation of His own dignity and glory. Each time some *different* title, office, or character is mentioned, so that the *whole* furnish a long and glorious list; yet *all* of them together are only a part of His titles of honour. It is also worthy of special observation, that all, or very nearly all, of these names are taken from the majestic revelation of Christ found in the first chapter, and the words He then uttered. This can easily be verified, and is very suggestive.

II. That the Lord would have His people know and, by faith and hope, enter into the glory to be hereafter revealed. While each letter *begins* with a proclamation of the glory of Christ, each also *closes* with a *promise* respecting future blessedness. When those seven promises are gathered together, we have a magnificent constellation, far surpassing all that creation can display. Nearly everything contained in these seven promises seems to be an anticipation of what is said respecting the saints' future honour and happiness in the four last chapters of the Book of the Revelation. In this, as in the previous point,

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we trace the wondrous UNITY which characterises the Apocalypse. We beg the reader to search out these two facts.

III. The Saviour attaches great importance to soundness in the faith. This is seen in His commendation (ii. 2, iii. 10); in His threatenings (iv. 14–20); and in His chastisements of those who connive at error in others (ii. 16, iii. 3).

IV. That cold orthodoxy is not enough. We are clearly and impressively taught in several places, that soundness of creed, zeal for externals, or extent of service will not please Christ, if love be lacking, or even if it be declining (Rev. ii. 2–4, iii. 17). Love only is *life* in the Saviour's estimate (iii. 1). He desires "*fruit*," and not "leaves only."

V. That abundant and suitable provision is made for the restoration and loving reception of those who have declined and backslidden, if they return in true repentance. The case of Ephesus, Sardis, and Laodicea are full to the point, and should encourage the most unworthy to remember, repent, return.

VI. That if saints are called to suffer for their attachment to Christ, there is a sufficient compensation provided to turn their losses into gain. This is seen in the Lord's recognition of their services, His support and consolation in trial, and the reward at last bestowed (ii. 10; iii. 10, 11).

VII. That the Lord Jesus would have His future glorious coming constantly before the minds and hearts of His people. While He speaks of a coming in chastisement (ii. 16), and a coming for communion (iii. 20), He points forward to His final glorious personal coming as that which is most to be desired and hoped for (ii. 25, iii. 21).

VIII. That the Saviour's loving heart yearns for real and intimate communion with His people. This is manifested in every epistle, but comes out most fully, and in an exquisitely tender manner, in the last letter. How marvellous, that to Laodicea the Saviour should speak of "standing," "knocking," "supping!" Surely, none should despair of His grace, or doubt His word, after this. The worst backsliders, the most lukewarm souls, should be won back by such yearning love as this.

IX. We are plainly told that the Christian conflict must continue to the end of life as regards each individual (ii. 10), and to the end of the dispensation in the experience of the Church as a body (ii. 26). There must be no putting off the armour till we "put off the tabernacle." There will be no millennial blessedness till Satan is cast out, and the nations are judged; the dark night must pass before the Morning Star is given (ii. 27, 28). *Him that overcometh* sounds forth in every

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letter. Compare all these with Rev. xxi. 7, 8; and also with the Lord's words, "He that shall endure unto the end, the same shall be saved."

X. That the Saviour looks with a kindly eye on all that is good in His people. He approves and commends wherever He can; sometimes even where there is much also to blame (ii. 2, 3, 13, 24). He especially notices those saints who are faithful and watchful, in declining Churches (ii. 22, iii. 4). Thus we learn that the Saviour is not, as it were, "lying in wait" to find fault; but that, as when on earth, He is very kind and considerate toward those who, on the whole, are true-hearted. He is indeed a compassionate High Priest.

XI. Yet He would have His people live under the constant impression of His holy and searching eye being ever upon them. He would have them know that His oversight is real, and His scrutiny all-pervading. How often does He say, "*I know thy works*," and declares that "all the Churches shall know that I am He that searcheth the reins and the hearts."

XII. We are taught that while there is a special reward for endurance or patient continuance and faithful service, yet that even the saved may "suffer loss" for negligence and unfaithfulness (ii. 17, 23, 26; iii. 4, 5). All the Lord says, teaches that we should ever aim to please Him, and to benefit others.

XIII. We may gather from the tenor of these letters, that office and influence in the Church involve a high degree of accountability, and that the thought of corporate responsibility should produce individual watchfulness, and a deep sense of personal obligation. The inconsistency, errors, or lukewarmness of one Christian may injure many more. How very *personal* the Lord's words are throughout these epistles, while everything official and corporate is most clearly recognised.

XIV. The workings of Satan, as regards error, sin, and suffering in the Churches, is graphically described. If we would be faithful to the Lord, we must be sober and vigilant as regards the great enemy (ii. 13, 24; iii. 10). The oft repeated words in these letters, "him that overcometh," should be studied in connection with the following passage:—"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death" (Rev. xii. 2). These glorious words show that Satan has always and everywhere to be resisted and wrestled against, and if we use the heaven-provided means, and possess the same self-renouncing spirit as is here described, we too shall overcome. The *blood* in all its infinite efficacy, and the *book* in its divine adaptation are still ours to make use of. If we rest on what

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Christ has done, and in what God hath said, we must be more than conquerors through Him who hath loved us.

XV. The Lord would have His people share His own expectation of final victory over all His and their enemies. He sits expecting it (Heb. x. 12; Ps. cx. 1), and His tried followers, while battling below with foes and fears, should feel assured that "Christ must reign till He hath put all enemies under His feet." To this He refers in Rev. ii. 27; iii. 9. His saints shall share His victory.

XVI. He who proclaims Himself as "having the seven spirits of God," is very zealous for the authority and honour of the Holy Spirit. Hence each epistle contains just before the promise, the emphatic words, "He that hath an ear, let him hear what the Spirit saith unto the Churches." The Lord ever remembers all that He said concerning the "Comforter," in His last discourse in the Upper Room (John xiv.; xvi.), and He would have His people be in sympathy with Him in His estimate and intentions. If we have the mind of Christ we shall think much of the Holy Spirit.

XVII. Is not the great and blessed truth of the intimate union between Jesus and His people very fully brought out in these letters? He who sustains all relationship, who fills up all offices, and who is set forth by so many grand and beautiful similitudes, is here out of the fulness of His heart's love, writing to those who are closely related to Him. He speaks throughout these seven letters as the Husband, Head, Friend, and Saviour of His Church. The fact that He seeks communion, and calls so lovingly to it, implies union. How wonderful, how real, how intimate, how blessed that union is! He only perfectly knoweth; He would have us know more, and we are here invited into fellowship with Him. Every "I AM," from the lips of Jesus, implies a "YE ARE" as regards His beloved ones; they are derived from Him as regards being, beauty, and blessedness.

XVIII. Yet we must conclude that all addressed may not be in real vital union with Him. What is true of each individual believer, may not be true of all persons of any one Church. A true saint who is personally united to Christ shall never perish, but a Church, as such, may be removed out of its place; most of these "candlesticks" were removed. These Churches were unchurched and lost in the gulf of Mohammedanism. So also now, the Gentiles who have "not continued in God's goodness, must also be cut off." Christendom itself is a mark for God's wrath, because it has become the seat of error, and a fountain of worldliness, instead of being "the pillar and ground of the truth," and a holy light in a dark world.

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XIX. We are clearly taught that the same bad principles have triumphed in different ages, and that one evil person is a type of another of a still worse kind. Thus Jezebel and Balaam reappeared in connection with Christianity, corrupting all around them, and again bringing down the displeasure of God (Rev. ii. 14–20). The last days will exhibit this on a fearful scale.

XX. Let all faithful witnesses for Christ rejoice that they are under His protection. The Saviour speaks of having and holding in His right hand the seven stars (Rev. ii. 1 ; iii. 1). Let all such remember that if they are opposed and persecuted, Christ knows how to sympathise ; if they do not succeed according as they desire, that thus it was with their Lord ; if they weep as they sow, so did He. Let them seek to be sincere, earnest, and hopeful ; ever remembering that the Master whom they serve hates pretence (ii. 9 ; iii. 9), loves sincerity, and will reward faithfulness. He can lift up the fainting standard-bearer, and strengthen the feeble labourer, and glorify Himself by those whom Satan seeks most to throw down.

There may be several more points in this chapter which we have not mentioned, but surely those now before us are well worthy our best attention. We sometimes put away a few prized letters received from very dear friends, but perhaps do not often read them over, but it should not be so with these. Here we have letters from the living One, the loving One, the glorious One ; and if we use them aright, they will help us to cherish His memory, to realise His friendship, to reverence His will, to cleave to Him with purpose of heart till "we see Him as He is," who hath written to us so wisely, so kindly, so faithfully.

Some students of these epistles to the Churches may wonder that no reference has been made to their supposed chronological aspect. Many writers have thought that seven successive and distinct ages of the Church are here pictured out, and much pains have been taken to prove it is so. There is, we think, no hint of this supposed chronological Church history in the letters themselves, or anywhere else in the Book of the Revelation. We therefore decline accepting it as a fact. We consider it to be a mere human inference, and that all the ingenuity displayed on this point has been lost labour. Not to dwell on general discrepancy between these epistles and the history of the Church in all ages, which is, we think, very manifest ; we ask where in the past history of the professing Church can we find a period answering to the Church at Philadelphia? or where, in the sure word of prophecy, is there any prediction of the return of such

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a blessed state for the Church, before the Lord comes to bring in the millennial glory?

For that blessed state we hope and wait, and while doing so, with a state of things around us very much like Sardis' lifelessness, or Laodicea's boasting and lukewarmness, let us be careful to have the heart opened for the "Lord to come in and sup with us," and the ear listening to the majestic closing strains of His last letter; "Him that overcometh will I give to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

Notes on Scripture.

"The Restitution."

ACTS iii. 21.

IN our last article we called attention to the restitution of the human race living upon the earth at the *close* of the millennium, and showed that then all nations would be, by the merits of Christ's death, and the sanctifying influences of the Holy Spirit, restored to a state of perfect holiness, like Adam and Eve when created in the image of God. All sin removed, and perfect holiness restored, there can be no curse, and consequently *no death;* and, therefore, the restored nations of the earth in the body, at the end of the millennial age, will be immortal, as our first parents would have been had they not eaten the forbidden fruit. Then the divine declaration will be fulfilled, "There shall be no more curse."

As the Lord God, the second person of the Trinity, visited Adam and Eve in innocence, and walked with them amid the bowers of Eden, so will He again, as the God-man, dwell with the restituted nations, and walk with them upon the earth renewed, for "His tabernacle is to be with men, and He is to dwell with them." He will then "reign in Jerusalem, and in Mount Zion, and before His ancients gloriously, and all nations of the earth will bring gifts and presents unto Him."

In this restituted state of holiness, in which immortality will be the attribute of the nations, the command given to Adam and Eve in innocence, but never fulfilled by them in that state, will *then* be fulfilled, "Be fruitful, and multiply, and replenish the earth." Then the holy inhabitants of the earth will multiply, and have children born in holiness—born in the image of God—children who will never sin, and consequently never die, but be immortal. "There shall be no more death, for the former things have passed away."

And here we began to prove the everlasting increase of our race—that, in the restituted or holy condition, the race in the flesh will multi-

ply, generation after generation, ages without end. We examined God's covenant with Noah, and found that the phrase, "Unto perpetual generations," teaches strongly and positively that generation shall succeed generation during eternal ages. We now proceed, as promised, to examine further the teachings of Scripture, showing that the increase of the human race will be eternal.

The next proof we notice is God's covenant with Abram, Gen. xii. 14-16—"And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward, for *all the land* which thou seest, to thee will I give it, and to thy *seed for ever*. And I will make thy seed as the *dust* of the earth: so that if a man can number the dust of the earth, then shall thy *seed* also be numbered." Now *this land* is given by God to Abram and his seed *for ever*—that is, to eternity; for such is the meaning of the phrase "*for ever*" in the covenant. And as Abram's seed, which means generation after generation, according to the Hebrew phrase, are to possess it *for ever*, so are they to multiply *for ever*. This is the grand and glorious idea, so vigorously and expressively set forth in these words of the God of the covenant: "I will make thy seed as the dust of the earth." The great promise here is manifestly, Thou shalt have children, and thy children shall have children, and thy children's children shall have children,—generation shall succeed generation, even as long as they shall possess the land, which shall be "*for ever*," or to eternity. How else can this covenant be fulfilled? And if Abram's children begin to multiply in the restituted creation, it is never said, nor even hinted, that that multiplying shall cease; but that, according to the terms of the covenant, it shall continue "*for ever*," even for ever. How else could his seed become numerous as the dust of the earth, the sand upon the sea-shore, and the stars of the sky? which implies a countless multitude, a multitude not to be numbered, a multitude which shall increase for ever.

This may appear a strange doctrine to those who have been taught that God will come and judge the nations and burn up the earth, and the increase of the race shall cease. But this teaching, common as it may be, is not the teaching of the Bible, as we have seen in a former article; for this earth, once renewed, once "restituted," will remain in this restituted condition for ever, and be the place for the perpetual generations of men. To this grand and glorious result, according to the teachings of revelation, all the plans and purposes of creation and redemption are tending; and therefore, whoever studies and understands the holy oracles, will not consider the perpetual increase of the race a strange doctrine.

It is also clearly taught, in God's eternal covenant with Abraham, that he shall be the father of many nations. Gen. xxii. 5-8—"Neither shall thy name any more be called Abram; but thy name shall be Abraham: for a father of *many nations* will I make thee. And I will make thee exceeding fruitful, and will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an *everlasting covenant*, to be a God unto thee, and thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." Let it be observed, the covenant is an *everlasting*, or *eternal* covenant, made not merely with Abraham, but also with the *nations*

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of whom he is to be the father,—the nations which are to come out of him. And why is this covenant *eternal*, but that it may be coeval with the nations that are to come out of him; consequently, according to the very nature of the covenant, the successive generations of the nations must be eternal. But the covenant is also established with his seed after him in their generations for an everlasting covenant. Now it is manifest that the words "*generation*" and "*everlasting*" are synonyms, or words having the same signification as regards duration; consequently, if the covenant made with the generations of Abraham's seed is *eternal*, so also are the *generations eternal;* and its blessings are to be eternal blessings, bestowed upon the eternal generations as they come into existence. No matter how far down the ages of eternity you descend, the generations are still coming into being; and God's everlasting covenant is still in force with them, and its blessings are still being bestowed upon them; and when countless generations more have come into existence, God's everlasting covenant will still be with these generations, fresh as when made with Abraham, or when God began its fulfilment, and thus the covenant will be to *eternal generations;* and to these generations, according to that covenant, God will be their God. The covenant is made with the generations of His seed *for ever;* that these endless generations may have the assurance of the everlasting covenant that He will be their God for ever, and that in their restituted condition they will never forsake Him, and He will never cast them off. The covenant teaches and secures the endless generations, and the endless friendship between God and these generations, which proves the *everlasting increase* of the race.

This same doctrine is also taught in God's covenant with Isaac (Gen. xxvi. 3, 4), and also in God's covenant with Jacob (chap. xxviii. 13-15), according to which their seed shall be as the dust of the earth, the stars of the sky, the sand upon the sea-shore, which are just expressions for endless or everlasting increase; and such expressions are of frequent occurrence in holy writ. But we must pass on to the consideration of others, in which the great and glorious doctrine, the *everlasting* increase, *the fruit* of the infinite value of the atonement, is set forth.

Ps. xxxvii. 28, 29—"For the Lord loveth judgment, and forsaketh not His saints; they are preserved for ever; but the seed of the wicked shall be cut off; the righteous shall inherit the land and dwell therein *for ever*." It is here declared that the seed of the wicked shall be cut off—that is, that they shall not multiply upon the new earth; but the saints shall be preserved for ever on the earth; which is a declaration that their seed shall multiply on the earth for ever. They are the righteous, and the promise is, they shall inherit the land, and dwell therein for ever, and as their seed is not to be cut off, generation must succeed generation *for ever*. Ps. xlv. 17—"I will make Thy name to be remembered in all generations, therefore shall the people praise Thee for ever and ever." The name to be remembered is the King, the Lord Jesus Christ. "In all generations" is more expressive in the Hebrew, which is "in every generation and generation," which is their mode of expressing *eternal generations*. And if any doubt could exist with regard to this, the subsequent verse sweeps it utterly away: "Therefore nations shall give Thee thanks *for ever* and *ever*." Nations on the earth during the King's reign manifestly implies generations; these, according to the teaching of the promise to the King, for ever coming into existence,

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shall for ever and ever as they come praise Him. This is surely the manifest and only meaning of the passage.

There are passages teaching this glorious doctrine scattered throughout the Bible, upon which we might comment from early dawn till latest eve. We will only call attention to a few. Ps. lxxii. 6—"They shall fear Thy name as long as the sun and moon endure throughout all generations," that is, to generation and generations, which is a Hebrewism for *eternal generations*. Ver. 17—"His name shall endure *for ever;* His name shall be continued as long as the sun; and men shall be blessed in Him, and all nations shall call Him blessed." Here it is declared that His name shall endure for ever, and that while His name endures all nations shall call Him blessed; but nations implies successive generations, and, consequently, *generations are to endure* as long as His name, which is *for ever*. Ps. ciii. 17—"But the mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children," or sons of sons. Here it is declared the mercy of the Lord is *eternal;* and children's children is equivalent, expressive of successive generations, must also be eternal, for if the Lord's righteousness be everlasting unto children's children, then must these generations also be everlasting.

Ps. cxxxv. 13—"Thy name, O Lord, endureth *for ever;* and Thy memorial, O Lord, throughout all generations;" or to generations and generations. The enduring of the Lord's name and the successive generations are declared to be of equal duration. If, then, the Lord's name is to endure for ever, so are the generations of men, or rather the generations have to endure for ever, and the memorial of the Lord has to endure as long as they. Ps. cxlv. 13—"Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations," or, as it might have been more literally rendered, "Thy kingdom is a kingdom of *all eternities;* and Thy ruling in all generation and generation." Here the duration of the kingdom is declared to be *eternal* in the strongest language, and the generation and generation are its parallel or coequal in duration, and, therefore, if the kingdom is to endure for ever, so *is generation to succeed generation for ever.* If the eternal succession of the race be denied, so must the eternal duration of the kingdom. But His kingdom has to endure for ever; and of the increase of that kingdom, which must include the multiplication of its people, there is to be no end. In many places we find to generation and generation, and all generations, and such like phrases, put as equivalents to Christ's eternal reign; and, consequently, if that reign be eternal, so must the succession of the generations.

"For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even for ever" (Isa. ix. 6, 7). Here it is said that Christ shall sit upon the throne of David, and upon his kingdom. David's throne and kingdom were on earth; consequently, Christ's must be here. It is also declared that Christ will establish His throne and kingdom upon the earth *for ever,* that is, eternally, and that of the increase of His government and peace there shall be no end. But the increase of His government can mean only the multiplication of the subjects of His government or kingdom, and these being manifestly

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the human family, for they only are the inhabitants of earth, are they of whose increase there is to be no end, are they who are to multiply for ever, and generation succeed generation eternally. This is manifestly the doctrine taught in the passage, and which it is declared the Lord will perform. And such is clearly the teaching of other passages. Chap. li. 8—"My righteousness shall be for ever, and my salvation from generation to generation." *For ever*, and from generation to generation, are used to express eternal duration; and consequently declare these generations shall be eternal. Chap. lix. 21—"This is my covenant with them, saith the Lord: My Spirit that is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of *thy seed*, nor out of the mouth of thy *seed's seed*, saith the Lord, from henceforth and *for ever*." Here it is declared that there shall be *seed's seed*, or generations of generations *for ever*, out of whose mouth the word of the Lord shall not depart for ever. Chap. lx. 15—"Whereas thou hast been forsaken and hated, so that no man passed through thee, I will make thee an *eternal* excellency, the joy of *many* generations," or eternal generations. Chap. lxvi. 22—"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name *remain*." As the new heavens and the new earth are to remain for ever before the Lord, so shall the seed of men and their name remain; or generation succeed generation for ever. Jer. xxxii. 39—"And I will give them one heart, and one way, that they may fear me *for ever*, for the good of them, and of their children after them." God here declares that He will give them one heart, that they may fear Him, for their own good, and the good of their children *for ever*, which proves that there shall be children after children on the earth for ever, and that these eternal generations will be all holy. Ezek. xxxvii. 25—"They shall dwell in the land I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, *for ever*." It is most clearly taught and declared in this passage that they shall dwell in the land for ever, but not more clearly than it is that their children shall have children, generation after generation for ever, or that generation shall succeed generation unto perpetual generations.

It is added, "I will make a covenant of peace with them; it shall be an *everlasting* covenant with them; I will place them, and *multiply them*, and I will set my sanctuary in the midst of them *for evermore*." The covenant of peace which God here promises to make with Israel regathered is to be an *everlasting* covenant, a covenant to eternity, a covenant that shall never be broken; but secure peace to them with all its blessings *for ever*. The covenant is, "He will place them in their own land *for evermore;*" that is, to eternity. When brought into that land they are never to go out, but abide *perpetually*. Also, He will *multiply* them for *evermore*, or eternally. Here God declares He will multiply or increase the human race; cause the succession of generation after generation for ever in the clearest and strongest language. When He says He will multiply them for evermore, who dare say the increase of the race shall cease? Where does Scripture teach or even hint it shall? Nowhere, but proclaims a thousand times it shall be perpetuated for ever. And thus will the seed of Jacob become "as the stars of the sky, as the sand upon the sea-shore, and as the dust of the earth." If the "covenant of peace" with them, the placing them in their own land, the setting of His sanctuary in the midst of

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them, be for *evermore,* or to eternity, as manifestly they are, else language is without meaning, so also is the *multiplying of them for evermore—the successive generations of them for evermore.* Yes, while that sun careers through these heavens, and yonder moon walks in brightness amid the fair sisterhood of stars, while this earth renewed revolves chief in glory around the throne of God, and Christ and His saints reign upon it, which will be for evermore, so will the unglorified but holy and immortal children of men multiply upon it eternally—multiply to "perpetual generations."—*Prophetic Times.*

Reviews.

"*Holiness through Faith.*" By R. Pearsall Smith.
London: Morgan & Chase.

Mr Smith comes before the Christian public of America and this country, as the advocate, if not as the discoverer, of a new method of attaining holiness.

The title of Mr Smith's book, given above, is meant to indicate the new principle, as also is the motto on the title-page, "Purifying their hearts by faith."

We protest, at the outset, against these mottoes, as conveying an inaccurate impression of what Mr Smith's distinctive views are. He has no right to claim for himself the advocacy of the doctrine of holiness through faith, as against other Christians. That salvation in its fullest sense, embracing sanctification, is the fruit of the Saviour's work, and is to be received only by faith, is not only the creed of all true churches of Christ, but must needs be acted upon in daily life by every *living* believer; and we assume that Mr Smith, in speaking of and to Christians, means such, and not those who merely profess Christianity, or who only think themselves Christians.

The title which this work ought to bear is "Immediate perfection, to be attained through the act of faith." This is the special subject on which Mr Smith addresses "Christians everywhere." His writings, both in the work now in question, and elsewhere, are expressly and avowedly directed against the doctrine of gradual, progressive holiness, held by all Christians, and, as he tells us, once held, in the days of his ignorance, by himself.

Although no reader of Mr Smith's works can fail to perceive that such is the doctrine he enforces, we shall quote a few passages from his various works, selected entirely at random, almost, in fact, as his pages opened to us. It is the more needful to quote Mr Smith's own words, as both he and his defenders are wont to say, that in asserting that he teaches perfection we grievously misunderstand him. Let us say, in passing, that no man has a right to come forward as Mr Smith does, to rebuke the whole Church of Christ, past and present, and to teach it "a more excellent way" than it has yet known, whose views are not so clearly set before us as to be quite beyond the possibility

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of misconception; to say nothing of the likelihood that if other honest people differ about his meaning, he himself has no very clear conception of what he wants to be at, if he is honest.

Mr Smith, then, defines his doctrine as "The principle of sanctification by faith, and not by works or effort," and calls it "The doctrine of sanctification by faith—an immediate work." He says that converts to his views now "find what it is to be indeed redeemed from all iniquity." Previous to his new discovery he tells us he "thought it impossible to awake to righteousness and *sin not*," "*perfecting* holiness in the fear of the Lord." (The italics are his own.) But now we are assured by him, "This is my continuous experience," that is, of course, the *sinning not*—the *perfect* holiness! "Day by day I walk in this way of faith and holiness." "Temptation comes to me more fiercely than before, at times for days together; but temptation is not sin, for my Lord was tempted." That he means by this nothing less than that he is as holy as his Lord, comes out in many parts of his works—especially in "Through Death to Life," where he teaches plainly that being "buried with Christ," and "raised up with Him"—he calls it the believers' resurrection life—means walking "in newness of life, without a taint of the corruptions now buried in the grave." He asserts that he now quenches "not some, but ALL the fiery darts of the wicked one." He wonders how he ever doubted that the believer may be enabled to fulfil "the first and great commandment." He censures the "Westminster Divines" for inventing, and the "Reformed Churches of the Continent, and the Presbyterian Churches in Great Britain and America," for holding, the doctrine that "no man is able either of himself, or by any grace received in this life, perfectly to keep the commandments of God." Referring to the 6th of Romans, he says, "You need not, as do some, be all your life dying and never dead; always on the cross, but never crucified." Using the figure of an earthly battle-field, he contrasts the case of a man only wounded, who may "recover his vital power again," with that of a man shot through the heart. "Every one knows," he says, "that he is a dead man." In such a case "death is sudden, but death is over. There are no lingering agonies." "It is thus, dear Christian, that I desire death in you." Mark this; and that we may make no mistake, he adds, "by dying in the centre of your existence." It is surely impossible to conceive of a death more thorough, more certain, more irremediable than this. "It is said of those that are Christ's," says he, "that they have crucified the flesh with its affections and lusts, not that these things continue alive."

If all this is not the teaching of *perfection*, what is it? We know no difference between this and the old doctrine of perfection, taught by some good men, save that they taught it as possibly attainable; while Mr Smith teaches it as attained. Speaking of his views, he says, "As to their essential truth, I have proved it in my own experience," and he reiterates this assertion over and over again in all his books.

We have here to note a curious distinction which Mr Smith draws. The perfection which he teaches is, it seems, not "absolute perfection," but only a perfection "*up to the measure of to-day's consciousness.*" The italics seem to indicate that this, in Mr Smith's view, is a vital distinction, and one which saves him from what he is aware would be the inevitable result of an avowed defence of "absolute perfection." Whether he improves his case by admitting that the holiness which he tells us he has attained means only that he is *unconscious* of sin in

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himself, and *believes* its very roots within to be dead, remains to be seen.

Mr Smith tells his readers that this new discovery was made by him "step by step, in much prayer, and with close searching of the Divine word;" that is to say, the discovery which showed him that the gradual process is dishonouring to God, was made by the gradual process. It is further to be noted that he counsels his readers, if they would participate in the discovery that the doctrine of this gradual process is wrong, to pursue, as he did, the gradual process with a view to the discovery. "Follow me prayerfully," he says. We have no particular comment to make upon this. It is another of the curiosities of Mr Smith's literature.

Mr Smith seems to feel occasionally that there are curious and not easily-reconciled statements to be met with in his writings, for he frequently warns us that we cannot possibly receive his teachings unless we have attained the spirit of little children, and he adds in one place, "It is well to act on the Scripture plan of not analysing these things." We admit that this way of putting the difficulty indicates some ability—but we must remind Mr Smith of another Scripture plan: "Beloved, believe not every spirit, but try the spirits whether they be of God, for many false prophets are gone out into the world;" and this is the plan we mean, in his case, to act upon at present.

Mr Smith adopts what, to us at least, seem unusual and not very worthy methods of enforcing his peculiar views. Among such methods we notice the following:—

1. *He misrepresents the doctrine and experience of other Christians.* We know not whether this proceeds from ignorance or not, but it is not uncommon among persons who come forward with something quite new, to throw the old into greater than natural shadow, that thus the new may appear in broader light.

Throughout Mr Smith's writings, he constantly represents those who have not adopted his views, as coming to Christ only for pardon and justification—and as knowing nothing at all about His salvation from the corruption and the power of sin. In short, as he puts it, the experience of Christians until they adopt his teaching, is one of constant and utter failure. Nay, as he puts their case, they know little of sin at all, except in the form of "outward acts;" and he constantly contrasts this defective knowledge of sin, with those more profound discoveries of the inner defilement, made by him and his converts, and which have led them into those higher walks of holiness of which the uninitiated know nothing.

We surely do not require to say to any Christian man, in this country at least, that such a representation of Christians as Mr Smith thus gives is pure burlesque. We are far from satisfied that these statements are made in entire simplicity. But for what we can only call a gross caricature, Mr Smith could not have secured so effective a set-off to his own assumption of higher attainments, and we do not believe that he was wholly unconscious of the value of so important a strategetical position.

It is another of the curious things in Mr Smith's books, that he appears to consider the existence of such an unsatisfactory state of things among Christians, as quite compatible with much peace, joy, and full assurance of pardon and acceptance. His statements on this point are very emphatic indeed. Our space precludes full quotations,

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but we refer our readers specially to "The Holy Life," the second and third chapters of which contain accounts of the experience of Mr Smith and his wife; and to "Through Death to Life," in which is a narration of the experience of an "aged disciple," brought over to Mr Smith's views after "a wilderness experience of a pilgrimage of forty years." The "wilderness experience" of Mr and Mrs Smith extended to about eight years.

Out of the three experiences we gather such alleged facts as the following. "Conversion was clear and unmistakable." During the long periods mentioned there had been "a sweet sense of forgiveness," "much joy in the Christian life," and "assurance of salvation unvarying." "I knew," says one of the three (Mrs Smith) "that I was born again." "Never have I doubted this. Never have I had a moment's fear about my acceptance with Him." Yet it would seem that all these bright experiences had, in none of the three cases, led to any result whatever in the way of advancement. Mrs Smith declares that at the end of eight years of the sort of experience we have quoted above, she had not grown at all in grace—and "had not even as much power over sin as when she was first converted." The "aged disciple," after forty years of it, discovers that his "sweet sense of forgiveness" has always been "but the prelude to another fall," and that his life has been "an unending round of sinning and repenting." Mr Smith's account of his experience is equally bright and equally lugubrious.

Now, what shall we say to all this? Mr Smith may call the sort of thing he describes conversion—and we cannot answer for his views as to what constitutes *Christian* experience, but there is not a well-instructed Sabbath-school child in Great Britain, who might not tell him that such conversion was a delusion, and such Christians were mere fanatics. Had Mr Smith told us of darkness and uncertainty, as to pardon and acceptance, accompanying the constant sinning and repenting, and the absence of all progress in subduing corruption, we could have understood it. But to tell us that he and his friends possessed, during many years, that peace and that unclouded assurance which tell most surely of the indwelling of the Holy Spirit, and yet went on sinning, became no holier, gained no victory, is to tell us nothing less than that the adorable Spirit of God is—horrible thought! —the minister of sin!

"If we say we have fellowship with Him and walk in darkness," and equally, if we say we walk in light and have no holy fellowship with Him, "we lie, and do not the truth."

2. *He misinterprets the Word of God.*

"It is easy for me to swim on my back," says Mr Smith, "on my chest, on either side, with my hands above the water, or even without my feet; but I cannot *float* on the top of the water." "I have never been able to trust the element and *do nothing.*" Such is the figure which Mr Smith uses to illustrate the kind of faith through which he has attained, he tells us, to perfection in holiness; and it must be confessed that the illustration is admirable. He means, of course, that he has learned to *float* spiritually, though he fails on the water. Nothing can be more emphatic than Mr Smith's entire repudiation of anything approaching to effort in reference to sanctification. "To please God," says he, "had been for many years the great desire of my heart; but I had sought to do it by efforts and prayers;" and these efforts and prayers, be it remembered, were what we have all been wont to regard as of the right Christian sort, for he tells us elsewhere that, while no

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effort or service of his "seemed too great for the Master's work," it "was in no respect *for* salvation, but sprang altogether *from* a realised salvation." He here, of course, refers to the period when, he says, he lived as other Christian people do, and such a mode of effort and service he now repudiates. In short, while we would fain quote more fully Mr Smith's own words, lest we do him injustice, there can be no mistake as to what he means to teach on this point—namely, that the believer is simply to "float" helpless and effortless on the sea of faith, as much at the mercy of the waves as a bit of sea-weed; and that this "floating," this trusting the Lord Himself, will work all that is needed for sanctification in him, not *through*, but *without* any effort whatever on his part. All that the believer has to do is simply to take care to do nothing to hinder the Lord from working. His language on this point is so plain, that it might seem waste of time and space to do more than refer to it, as a matter which Mr Smith and his followers would rather glory in, than seek to deny or explain away. Our acquaintance, however, with the methods adopted by the whole school of religionists to which Mr Smith belongs, leads us to be very specific. One finds every here and there throughout the writings in question, expressions and sentences with which a follower of Mr Smith might quickly turn on us, and say, "Are not those views and experiences as sound and orthodox as you could desire? You misunderstand the writer." It is vain, however, as we have already hinted, for those who defend this writer, to use the plea, however convenient and plausible, about our misunderstanding him. If Mr Smith means any other thing than what we say he means, he means our own old doctrine; and we cannot allow him to act like the bird which uses its neighbours' nests in which to bring forth its young, and even ejects the rightful heirs that it may establish in them its own brood. No; Mr Smith must stand or fall upon his claim to be a teacher of *new truth*, not of what, when explained, proves to be only the old.

In thus teaching that, because the Lord worketh in the believer, the believer himself has only to lie helpless and irresponsible—a mere dead mass, as it were, to be modelled by the Lord into something new—Mr Smith runs clean in the face of the clearest statements of the Word of God, and, with all the superior enlightenment of which he constantly tells us he is possessed, displays lamentable ignorance of some of the most precious features of God's plan of salvation.

The cord which holds and draws the believer is a twofold cord, and Mr Smith's new doctrine wholly ignores one of these. He seems ignorant of what may be called the Divine paradox—*Work out your own salvation, because God worketh in you.* So little, indeed, does he comprehend what is meant by this, that, while charging Christians with attempting "to keep the law by their own efforts," he adds in a note, "Most disclaim this by saying that it is their own efforts aided by God." His conception of the truth rises no higher. Then, by way of exposing our error, he goes on to say, "God's plan is not so much to help us to do, as that 'He worketh in us, both to will and to do, of His good pleasure.'" Why does Mr Smith leave out the first half of the verse? Was the omission accidental? It may be so, but, at all events, it would not have served his purpose to introduce it. Will it be believed that this would-be Bible expositor, referring elsewhere to a verse which he thought favoured his view if quoted entire, actually says, "We must not content ourselves with half texts!"

The twofold cord, and the principle involved in it, runs through the

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whole Word of God. We are taught its lessons, even as to temporal things. Is it possible to inculcate a more entire and absolute reliance on God than that to which our Lord leads us in the Sermon on the Mount? "Take no thought for your life;" "Is not the life more than meat?" "Behold the fowls of the air, for they sow not, yet your heavenly Father feedeth them." While, as if to teach us still more plainly to abstain, according to Mr Smith's style of interpretation, from any efforts to procure daily bread, the Lord adds, "Consider the lilies!" "If God so clothe the grass of the field," without its efforts, "shall He not much more clothe you?" on the same principle, and with as entire an abstinence from effort on your part? Then, by way of conclusive confirmation of Mr Smith's interpretation and of rebuke to those who cavil at it, it is added, "Oh, ye of little faith!" Here we have, as to temporal things, the counterpart of the "it is God who worketh in you." Yet what can be more plain and simple, notwithstanding this lesson of absolute dependence, than the constant calls to diligence in our daily work, and to labouring with our own hands, to make an honest livelihood? The apostle Paul "wrought, with labour and travail, night and day," as a hard-working artisan, that he might not be chargeable to any of his converts. With such work for the souls of men before him, and with such sure promises of daily bread, Mr Smith would have taught him a shorter and easier method of avoiding being burdensome to the poor Thessalonians. But Paul understood the Divine paradox.

In like manner is this twofold principle applied everywhere in the Word of God to the spiritual life. Although it is, indeed, true that God is our salvation, and that He worketh all things for us, yet how full is His word of injunctions to effort! Language almost fails to express with sufficient fulness and variety the truth that our life is not to be effortless, but eminently active, even as if all depended on ourselves. Strive, watch, wrestle, fight, run, resist, follow on, pursue, faint not—such are some of the instructions given us by our Master.

What, too, are we to make, on Mr Smith's principles, of such commands as "*Follow* holiness?" Why, he says that if we have faith, holiness drops into our souls at once, complete! Or, "*Abstain* from fleshly lusts, which war against the soul!" He tells us his lusts are all dead, down to their very roots, so long as he leans on Christ. There can be no war, therefore, and no need of abstaining. Perhaps as clear an example as any of the twofold principle which Mr Smith ignores, is to be found in 2 Peter i. 4, 5, where, first, we are told that, in order to be partakers of the Divine nature, there are "given unto us exceeding great and precious promises;" and then, as if the Spirit of God had specially designed to guard the Church against such false teaching as that now in question, "*besides this,* giving all diligence (watchful, earnest effort), add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity." The very fruits of the Spirit, which Mr Smith finds created in himself by a simple act of "faith, without effort" of any sort!

We would like, also, to ask Mr Smith what he makes, with his objections to "progressive" holiness, of such words as the following—"Grow in grace;" "He shall grow like a cedar in Lebanon;" "When that which is perfect is come, that which is in part shall be done away;" "Ye shall grow up as calves of the stall;" "He gave . . . . pastors and teachers, for the perfecting of the saints." Do not these and many similar passages tell, as plainly as language can, of progress,

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advancement, and therefore of present, but gradually disappearing, incompleteness and imperfection? Mr Smith, on such points, uses occasionally language which—he will say it is because we are not yet up to his mark—is unintelligible to us. He speaks of hoping to get further light; of some of his views being open to modification, as his knowledge increases, although he is certain he is right in the main; of his still being fallible, that is, liable to sin, although not actually sinning, and so forth. All we can make of such admissions, in the face of his constant assertions about being kept perfectly pure and holy for long periods together, is, that Mr Smith's views of what holiness and sin are must surely be very defective. Is not partial ignorance sin? Is not want of light sin? Is not "that which is in part" sin? Does not the law of our God require from us holiness, purity, light, knowledge, love, up to the fullest capacity of the nature which He has given us? and is not anything short of that sin? Can we dare to talk of being "pure from our sin," while as yet we come short of this full attainment? Yet Mr Smith thus dares to talk, and to teach!

Mr Smith dwells upon our Lord's promises to hear prayer as one of his scriptural warrants for expecting, and believing he has got, perfect holiness. His argument is to this effect: The Lord, "when we have asked our largest," has promised to do exceeding abundantly beyond that; and, therefore, if we ask immediate deliverance from all sin, He will give this blessing. Passing the curious inconsistency displayed in Mr Smith's resorting to prayer to procure that which he so long, he says, erred in seeking by prayer, and which he asserts is given to the believer fully and at once, whenever he trusts in Jesus alone, without effort or prayer at all, we have to ask where the Lord has promised to give in all things an instant and complete fulness of blessing in answer to our prayers? Not in His Word, assuredly! Besides, if Mr Smith may ask and expect immediate and complete victory over all sin, why not also over all the consequences and effects of sin, such as sickness, poverty, nay, death itself? Mr Smith's answer, we suppose, will be, that, in sovereignty, the Lord has suffered those evils to remain for purposes of humbling and discipline. But so also has He left "this body of death," not now through grace of us, but yet in us, and in a real and true sense ours, for all purposes of self-abasement, confession, striving, watchfulness, and prayer!

The Lord, indeed, answers our prayers for holiness, but He does so, not in Mr Smith's, but in His own most blessed way. Mr Smith seems to expect an answer in the way of immediate, miraculous interposition. He tells us, in relating his *first* experience of his new way of holiness, that, "with the act of faith, there distilled into my heart, like the gentle dew, the sweet consciousness of the presence and power of Jesus." Then he proceeds to tell us of "full-hearted obedience," "purified affections," a "*re-adjustment* of the whole nature—spirit, soul, and body," and the experience already quoted, of being tempted like our Lord, yet, like Him, not sinning. All this, we are told, followed at once upon that one act of faith, after his previous seven or eight years of "wilderness experience." But is this the Lord's way? We read of no such results, either described or promised to the Church, with a view to the attainment of personal holiness. Do we ask for cleansing? He at once refers us to His Word, and warns us to "take heed" to our way according thereto. Would we build upon our faith a superstructure of "gold, silver, precious stones?" He tells us to give "all diligence," still according to the Word. Do we ask for

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enlightenment? He still sends us to the "commandment of the Lord." Would we be advanced from the state of infancy, out of which Mr Smith would have us believe he was rescued at once, by the "act of faith," after trying the progressive way in vain? The Lord sends us to "the sincere milk of the Word, that we may *grow thereby.*" Although, as we have said, the reader of Mr Smith's works will find many very orthodox passages, yet he will not fail to perceive that, whatever purpose such passages may be designed to serve, the really new and distinctive doctrines advanced by Mr Smith point to something quite at variance with the idea of gradual growth in personal holiness, which the Word of God, in so many different ways, sets before us as being His plan and purpose with regard to His people.

Where does Mr Smith find sanction for his strange notion about a sort of double faith, or rather two faiths, distinct in their operation—the one leading to justification, but not at all to holiness; the other arising suddenly in the heart, years afterwards, and leading, by an instantaneous act, to holiness at once and complete? No such notion is to be found in the Word of God. We read there of "one faith," and only one. It is the gift of God, and the operation of His Holy Spirit; and its fruits must, though in proportion to its weakness or its strength, be always of the same character. It is always a faith that, from its very beginning, gives more or less of victory and purifying, as well as peace and assurance; and it is both unscriptural and most dishonouring to the Holy Spirit to talk of a faith which gives peace, without at the same time producing holiness. Such faith cannot be of God.

In Mr Smith's book, "Through Death to Life; or, The Lesson of the 6th of Romans," he advances some extraordinary views as to the death of sin and crucifixion of the old man. He maintains that this death and crucifixion are real and actual within the believer himself, as well as judicial in the person of our Divine Surety. It is in writing of this that he uses the expressions already quoted about the man shot dead on the battle-field. In a foot-note to this passage, he attempts some sort of explanation, and throws out a remark about not pushing an analogy too far, because that, in reality, the avenues of temptation are still left open, and if we for a moment take our eye off Christ, the dead roots of the plant will revive, and the old man, who had been killed, will come alive again. This is a specimen of the sort of tactics to which we have referred, and against which it is most necessary for all readers of the books under review to be on their guard. We can allow no such explanation. It will not do for Mr Smith, after writing so strongly and decidedly about the absolute and total death of sin, and using such illustrations as that of a man shot dead, in express contrast to our doctrine, to which he applies the figure of a man wounded, and who may recover his vital powers—we say, it will not do for Mr Smith after this to attempt to back out whenever he comes across the difficulties of his position, and to claim to be interpreted as meaning what is nothing but the old doctrine, against which he professes to lift up so lofty a banner.

We do not at present mean to offer any counter-exposition of the 6th of Romans. We only remark that Mr Smith's own admission as to the possibility of a revival of that which had been dead, sufficiently betrays the fallaciousness of his exposition. Whatever the death may mean, it is, as Mr Smith rightly says, "an accomplished thing." It cannot then possibly mean the death of the body of sin within the believer

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in Mr Smith's sense, for that he admits, as we have shown, may, under certain contingencies, become life once more. Nor indeed can this death be dependent, as Mr Smith says it is, on the fluctuations of faith, for it is a death which is directly connected with the cross of Christ, and it takes place in respect of the believer once for all, not years after conversion, as Mr Smith would have it, but on the first act of faith, the first acceptance of Christ as his surety, however weak and defective such faith may be.

We may notice here another specimen of Mr Smith's peculiarly convenient way of expounding Scripture to suit his purpose. By way of proving that *under temptation* sin may once more become alive in the believer, he quotes the words, "Sin revived, and I died." But what says the apostle? Surely here also we "must not content ourselves with half texts!" "When the *commandment* came, sin revived." Even the oft-repeated claim to extra enlightenment made by Mr Smith will not satisfy us that a temptation and a commandment mean the same thing.

We regard Mr Smith's book on the 7th of Romans as a most mournful example of how far a man may go under delusion, or under a determination to wrest the Scriptures to suit his own views. He asks, on the title-page of this book, "Is Romans vii. to be the continued experience of the Christian?" We answer, Yes, assuredly, until the very last dregs of sin are purged away, and its last shadow has departed from the being of the believer. Mr Smith most strongly objects to Paul's exclamation, "O wretched man that I am! who shall deliver me from the body of this death?" But we have to ask Mr Smith a question: Suppose that a glorified saint, after the resurrection, should one day discover that there remained about him, in some real though mysterious way, not involving his standing before the throne, —we do not say even so much of the remains of sin as Mr Smith admits to be possible,—but just one faint shadow of it coming at intervals across the bright and holy horizon of his spirit, could his exclamation be anything less than one of the bitterest, most agonised anguish? And if he further recognised the terrible shadow as unmistakably belonging to his former self, can Mr Smith not imagine that the cry would become intensely more agonising and personal? Then how much more may not Paul, notwithstanding his great attainments in holiness, when brought into close contact with the "holy, just, and good," the spiritual law of God, exclaim, on turning from his glance at the law to look on himself, "Alas, I am carnal!" And when he finds the presence of sin lurking about him, and ever coming across his holy "delight in the law of God after the inward man," how natural does his cry seem, "O wretched man that I am!" especially as the "body of death" is in a real sense his own. The holier the man the more sensitive must he be to the terrible incubus. Mr Smith, however, is another stamp of saint altogether. He calls the exclamation of the apostle "a God-dishonouring and bitterly humiliating" experience, and shelters himself from this "bitter humiliation" of the apostle beneath the notion of a perfect holiness, "up to the measure of his consciousness!" Surely this is, to take the kindliest view of it, deplorable delusion. Surely it is an utter misuse of words to talk of anything as perfect holiness except such as will bear the scrutiny of Jehovah's searching eye. Mr Smith tells us he is conscious of perfect holiness—unconscious of sin. Hence he writes down the apostle's experience, and, indeed, cannot account for it at all, except that for a

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time, as he supposes, Paul must have been "falling from grace, and coming under law in his practical ways," and so got into darkness. But we ask Mr Smith and those who follow him: So long as sin in any form or under any conditions remains about the believer, is it safe, nay, must it not suggest something seriously wrong, if at any single moment he can be unconscious of it? What! the enemy lurking within, and he believing it dead and gone! Impossible! But if conscious of it, how can the consciousness of the believer take any other form than that so touchingly expressed by the apostle, "O wretched man! who shall deliver me?"

And has not such been the experience of all God's people, just in proportion to the discoveries made to them of Jehovah, His character, and His ways? The testimony of all Christian biography, ancient and modern, proves this, and still more, the biography of the Bible. Job talked about his uprightness and integrity, in language not unlike that of Mr Smith, until the LORD answered him out of the whirlwind, and then, "Behold, I am vile!" becomes his estimate of what before was righteousness, "up to the measure of his own consciousness," and not another word has he to say about himself. "I will lay mine hand upon my mouth!" Isaiah "saw the LORD sitting upon a throne high and lifted up," and heard the adoring cry of seraphim, "Holy, holy, holy, is the Lord of hosts;" and "Then said I, Woe is me, for I am undone, because I am a man of unclean lips," becomes his only exclamation.

It is impossible not to be struck with the frequent reference which Mr Smith makes to his own attainment of perfect purity of heart and holiness of life, as one of the strongest evidences of the truth he teaches. This is a feature which renders his writings quite unique in Christian literature. We have read many religious works by men somewhat known and distinguished for lofty views of truth and for holiness and usefulness of life, and we have had the privilege of enjoying the friendship of a good many of the excellent of the earth, of both sexes, and of both rich and poor, and our experience of these, without a single exception, has been that the holiest of them seem to shrink the most from any reference to themselves and their own doings at all, either good or bad.

It is from Mr Smith himself that we learn how holy he is, and how entirely sin in him is dead. We are not aware that any one else has said so of him, and, indeed, no one could reasonably say so, except on Mr Smith's own authority. Moses' face shone, but he wist not that it shone. Mr Smith walks "day by day," as he tells us, with a delightful consciousness that his is shining! One likes Moses' way of it best!

How convenient is this distinction between a *conscious* and an *absolute* perfection which Mr Smith draws! It forms a sliding scale which may be adapted to his own case by the most deluded self-deceiver upon earth.

No one can read Mr Smith's books without feeling that his language about himself really amounts to this, "I am holier than thou." No doubt he repudiates self-righteousness in thus expressing himself, and professes to give the glory to the Lord, but so did the Pharisee with his "God, I thank Thee!"

Mr Smith excuses his writing so much about himself, by quoting the example of the psalmist, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." David, however, did not summon the saints before him in order to tell them that God had given him greater enlightenment and purity than theirs, as Mr Smith

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does to the people of God all over America and Great Britain. We like David's way of it best!

An amiable and excellent Christian lady of our acquaintance, remarked, in homely fashion, in reference to the three narratives in "The Holy Life," "It's a pity they speak so much about themselves, poor things!" Just so. Natural and Christian instincts, literary and spiritual taste, all equally revolt from the whole tone and teaching of this advocate of "immediate perfection through faith."

In the opening of one of his chapters, Mr Smith says, "If the way we are seeking to set forth be indeed God's way of holiness, it will bear the most scrutinising tests." The tests we have ventured to apply do but touch the surface. There remains much more to be said. Yet how far the way Mr Smith sets forth can bear even thus much of scrutiny, it is for our readers to judge.

A Missionary of the Apostolic School: being the Life of Dr A. Judson, *of Burmah.* Revised and Edited by Horatius Bonar, D.D. London: James Nisbet & Co. 1871.

It is now more than forty years since Edward Irving wrote his noble treatise, or discourse, or oration,—call it by any of these names. He perhaps went too far in his ideas of apostolic mission-work, and in his appeals for out-and-out imitation of apostolic ways by us in modern times. But his aim was high; his thoughts were large; his ideas of missionary character were much more in accordance with Scripture than are generally those, on the strength of which missionary societies send forth their labourers in our days.

To be the heads of great educational institutions is not to be apostles or ministers, after the model of Paul, or even of Eliot, or Brainard, or Judson. Modern mission schemes are not generally framed upon primitive models. How can men look for blessing? If Irving went into one extreme, our Church committees throw themselves into another. The Gospel, and not science, is the weapon for the demolition of Indian pagodas.

Would that all missionaries would study Judson's life, and learn how to pray and labour and suffer as an apostle of the Lord Jesus.

But this is leading us beyond our prophetical province. We must quote, however, a page containing Judson's opinion of the Plymouth Brethren. In his time they had not become so thoroughly sectarian, or unsound, or supercilious, or contemptuous of all but themselves; yet hear what Judson says of them, even then:—

"A pious officer called on Dr Judson one day, just as his fever was coming on. 'Why, I can't do him any good. *Must* I see him?' he said, with a deprecatory smile. 'Well, show him in.'

"I soon discovered, however, that my husband was suffering intense pain, as he very often did during the hours of his fever, and was about to repair my mistake as well as I could, when the visitor chanced to mention the

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name of a common friend. Dr Judson's countenance instantly brightened. 'You know Major ——, then?' he exclaimed, with warmth. 'Yes; one of nature's own noblemen, is he not?' 'The nobility of nature, or grace, do you consider it?' asked Dr Judson. And then both of them smilingly agreed that there was something of both in their friend. 'I loved him like a brother,' continued Dr Judson, rather sadly; 'but,—poor fellow!—many are the tears I have shed for him of late.' 'Indeed!' exclaimed the visitor, in amazement. 'I suppose you know he has taken to certain wild courses?' 'Impossible!' 'Both possible and true. You know something of the Plymouth Brethren, of course?' Our visitor's features relaxed, though his colour was very manifestly heightened,—a demonstration which I understood, but was afraid my husband did not. 'Well, they got hold of poor Major ——,' he continued, 'and have utterly ruined him,—that is, his usefulness in this world. I believe his eternal salvation is secure.' 'Then you have no very high opinion of the doctrines of the Plymouth Brethren?" 'Most assuredly not. They do not believe the promises of God to His people; and their influence goes to discourage and paralyse all missionary enterprise. They do not believe in church organisations; and so the poor, ignorant soldiery, and Protestant half-castes, coming under their influence, are scattered as sheep without a shepherd.' 'But there seem to me to be many good, spiritually-minded Christians among them.' 'Have you never observed that, when seekers after sanctification attain to a certain degree of spirituality, they are peculiarly liable to fall into errors of form? Why, it is in this way that the wildest impostors have sometimes gained their most deluded and unquestioning followers. Men long for what they have not; and, instead of sitting down at the Saviour's feet, and drinking in His words, they go away to furnish themselves with swimming bladders, the work of their own invention.' 'This cannot, however, be said of the Plymouth Brethren. They are especially opposed to forms.' 'That is, they throw away the forms of every other sect, and adopt a new set, peculiar to themselves.' 'I see,' said the visitor, good-humouredly, 'that you have no mercy.' Dr Judson smiled. 'Shall I tell you, my dear ——, at the risk of being written down a bigot, what my real, candid opinion is in the matter? When the arch-enemy of souls finds a Christian so weaned from the world as to be inaccessible to all the grosser modes of temptation, he just dons this sheep's clothing of Plymouth Brethrenism, and, in despair of getting this particular soul, puts a veto on the man's usefulness, to the serious detriment of hundreds and thousands of others.'

"'Did you know,' I inquired, as soon as the visitor had withdrawn, 'that —— is said to have a strong bias towards Plymouth Brethrenism;—so much so, that his best friends are trembling for his stability?' 'Of course I know it,' came a faint voice up from the pillow, where the tired invalid had sunk down in utter exhaustion. 'You do not fancy me so overburdened with strength as to throw away any in warning men who are not in danger?"

The Heresies of the Plymouth Brethren. By JAMES C. L. CARSON, M.D. London: Houlston & Sons, Paternoster Row.

WE return to this able volume, to continue our extracts regarding the Darbyite heresies which Dr Carson assails with such an unsparing pen. Perhaps a softer answer would have turned away wrath; still we are thankful for so vigorous a defence of the fundamental article of our

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faith—Christ's *real and true humanity*—which these modern sectaries (now split up into innumerable sects) deny.

There is just one sentence in Mr Mackintosh's letter to the *Chronicle*, which surprises me beyond measure. "I believe," says he, "our blessed Lord was really of the substance of the Virgin—as really a man as you or I, sin excepted." This is exactly my own creed on the subject. But I am at a loss to know how Mr Mackintosh can make such a statement, seeing it is in direct contradiction to what he has said in other places. If this be really his opinion, it is unaccountable how he could have written so much as he has done on the *humanity* of Christ, without ever expressing himself in similar language. I have examined one thousand pages of his writings, and I have failed in finding the exact same expression of belief in any of them; but I have found plenty on the opposite side. I have already shown that he asserts Christ was "a divine man," that He had a "heavenly humanity," and that "in His manhood," He was "the Lord from heaven." These statements are in direct opposition to the *one* sentence in the *Chronicle*. Now, which of the Mackintoshes are we to believe? They cannot both be true. Which are we to follow? On different occasions, Mr Mackintosh has given opposite and directly contradictory testimony. Which of his statements will he stick to? His present position forcibly reminds me of the witness who, on his second examination, contradicted the statements of the first. When the counsel reminded him that his evidence of to-day contradicted his affidavit of yesterday, he said, "Did I swear that yesterday?" On being assured he had done so, he replied, with an oath, if he had he would stand to it. Mr Mackintosh cannot hold to both sides. Which will he stand to?

Does Mr Mackintosh use the expressions I am just now considering, in the *Chronicle*, in the ordinary acceptation of the words, or has he, after Plymouth fashion, a private meaning of his own attached to the language? I shall try this point in two ways. First of all, I ask him to tell us plainly, yes or no, does he now believe Christ appeared in *our* humanity? Does he now *deny* that Christ, "as to His manhood, was the Lord from heaven?" Does he now *deny* that Christ was "a divine man?" Does he now *deny* that Christ had a "heavenly humanity?" I must absolutely insist on an explicit answer to all these questions. They are fair, plain, and to the point. I am prepared to answer them all to Mr Mackintosh; and if he really means his statement in the *Chronicle* to be understood according to the fair construction of the English language, he cannot have the least difficulty in answering them to me. One week will tell the result. He has so thoroughly "*guarded*" his remarks in the paper, that he has nowhere said his belief is now different from what it was when he first published that Christ, "as to His manhood, was the Lord from heaven." This is a most significant fact; and I am determined to sift it to the bottom. I will have no evasion of the point. I must wait the next issue of the paper for the reply; but, in the meantime, I shall try his opinion by a second method.

Mr Mackintosh has not denied, and he cannot, and dare not, deny, that in the first edition of his "Notes on Leviticus," he has published statements which, if his *one* sentence in the *Chronicle* be correct, are thoroughly and unmistakably heterodox, on a fundamental and completely vital point of Christianity. Like every other man, he has a perfect right to change his opinions; and if he has changed them, and publicly announced the change, he has a right to be respected by every honourable man. Has he announced the change? Has he given us sufficient evidence of the change? I rather think not. He has told us in the *Chronicle* that if he had "anticipated controversy," he would have "guarded" the expressions; but he has nowhere said that the opinions he formerly announced are false. He has carefully

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avoided this. He has "guarded" it. Until he makes a recantation in plain and unmistakable language, I must persist in believing that he holds to the original doctrine, which runs, in a "guarded" vein, through much of his writings, and which appears openly and boldly in some of them.

If Mr Mackintosh had really changed his opinions, and had found that he had published statements in the first edition of his "Notes on Leviticus," which contained a deadly and soul destroying heresy, what course of conduct would you, my readers, have expected him to pursue? Would you not have been certain that he would have burned every copy of the book he could lay his hands on, which either directly or indirectly contained the heresy; and that he would also have written to every paper, journal, and magazine in the empire, to which he could find access, in order to warn all parties against the heresy he had unfortunately published? This would have been a plain and effectual way of counteracting the baneful influence of his teaching. Has he done this? Did he ever say one word to that effect till I called him out in the public press? Never, so far as I am aware. Hence I feel certain he has in no way changed his opinions. In the second edition of the "Notes on Leviticus," he has *omitted* a few words, and only a few words, but has sounded no alarm whatever, and taken no means to counteract the deadly poison he has administered. What would be thought of me, if I were to mix up poison with medicine for a patient, and, after having given a good and effectual dose, I were to stand by till the patient expired, without making the slightest effort to overcome the effects of the poison I had administered? Would it be any excuse for my conduct to say, I will let this case go as it is, but the next time I prepare medicine I will "guard" it so that few people will be aware it contains the poison? If I "guarded" it so that the poison would be less capable of being discovered by the patient till its deadly effects would be insured, would my villainy not be immensely increased? To be sure it would. Hence, if Mr Mackintosh, in place of expunging, has only "guarded" the poison, his sin is tenfold the greater.

Let us now see how Mr Mackintosh stands in relation to the *second* edition of his "Notes on Leviticus," which I have just received from London. In the preface, he blesses God that the sale of a large issue of the first edition has proved the great interest taken in the subject. He blesses God that a large edition has been circulated, although it contains the most pernicious doctrine regarding the *humanity* of Christ! And, wonderful to relate, he never in the slightest degree alludes to any heresy in the previous edition; he never points it out; he never mentions what it is; he never warns those who had read it of its dreadful consequences; but contents himself with the following words, which I presume are intended to apply to this point:—"An expression, here and there, which seemed likely to be misunderstood, I have slightly touched. I have also added a brief note or two. These trifling matters excepted, the second edition is a reprint of the first." This is the only warning he has given. Is it any warning at all? Observe, he calls this a trifling matter! A fundamental error regarding the humanity of Christ, a trifling matter!! Could any sane man believe he has really changed his opinions? I do not. He has slightly touched a few expressions which seemed likely to be "*misunderstood.*" Now, I seriously ask Mr Mackintosh, will he risk his reputation as a writer, a speaker, and an expounder of Scripture, on the statement? Is it true? Will he affirm that any man who is not a simpleton *could* misunderstand his language, when he says Christ, *in His manhood,* was the Lord from heaven? If so, will he be kind enough to point out any plainer or more intelligible language in "Johnson's Dictionary?" He ought to be ashamed of himself for saying any man could misunderstand such language.

So much for the preface. Now for the body of the book. Mr Mackintosh spoke as true as the Gospel when he called this a "guarded" edition. In

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place of leaving out the doctrine, he has "guarded" it so that a careless reader would imbibe the poison without being well aware he had done so. Hence the danger is the greater. If he had wished to leave out the doctrine, he would have expunged, at the very least, the whole of the second chapter; but in place of this, he has retained it all, except the following eight words:—"as to His manhood," "divine man," "heavenly man." When these words are omitted, the doctrine does not so readily catch the attention; but it is in no way altered. For example, pages 29 and 30, he says, "One consideration should weigh heavily in the estimation of every Christian, and that is the vital nature of the doctrine of Christ's humanity; it lies at the very foundation of Christianity; and, for this reason, Satan has diligently sought, from the beginning, to lead people astray in reference to it. Almost all the leading errors which have found their way into the professing Church disclose the Satanic purpose to undermine the truth as to the person of Christ. . . . I feel called upon to warn the reader against strange sounds, in reference to the divine mystery of Christ's humanity. . . . It is to be feared that great looseness prevails in reference to this holy mystery." Is it not plain there is some special doctrine underlying this? Recollect, it is not the divinity of Christ, but His humanity, he is speaking of. The humanity is the burden of this whole chapter. The question of His Godhead is not in discussion. It is all about the humanity. We are not warned against strange sounds concerning the divinity of Christ; it all relates to His humanity. Now, what are the strange sounds on the *humanity* of Christ which have crept into the professing Church? What is the doctrine on this point which Satan has been so active in introducing? Where has the professing Christian Church gone astray on the *humanity* of Christ? Where does the great looseness on this point prevail? Is it not as plain as the light of heaven that Mr Mackintosh holds opinions regarding the humanity of Christ different from those which are held by the professing Church? Is it not evident his views are not the same as those which he thinks Satan is diligently inculcating on professing Christians? No person can doubt this without charging Mr Mackintosh with the high crime of wilfully misrepresenting the views of the professing Church. The Church is either going aside from the views it has been supposed honestly to entertain, or else Mr Mackintosh thinks those views so erroneous that they are the invention of Satan. I ask Christians, are they dishonest on this point? Do they really hold views on the humanity of Christ different from those they have hitherto professed? If not, Mr Mackintosh must be falsely accusing them, *or else he considers the ordinarily received opinions to be the invention of Satan.* There cannot be the shadow of doubt that Mr Mackintosh holds views entirely different from the generality of professing Christians on this point. Why, then, does he not state them in unmistakable terms? Why does he not honestly tell us the exact view which he says Satan is introducing? Why does he leave any possibility of doubt on such a momentous subject? Why has he "*guarded*" his present edition? If he wanted the truth to be known, there would be no need of guarding. He stated his views in the plainest possible language in the first edition of his book. Why has he altered it so now that his real opinions are more difficult to discover? Why has he "guarded" in place of expunging? Why has he retained all the obnoxious views under a far more insidious, and therefore more dangerous form? If he has not changed his views, he should not have changed his words; and if he has changed his views, he should honestly tell us so. He should recant all his former sayings, and tell us plainly where he was wrong. As he has never done this, we are bound to suppose his views have undergone no change. He may think it prudent to render them somewhat ambiguous, or to hide them, but he has never recanted them.

It is also evident from the extract I have given that when Mr Mackin-

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tosh speaks of the "person of Christ," he means the humanity, because it is on the humanity of Christ, or the person of Christ, that he says Satan is introducing the false doctrine. If this be kept distinctly in view in reading his works, it will be seen that he deifies the humanity in an immense number of instances. As I cannot find space to criticise the whole chapter, I will just take the paragraph from which I previously quoted, and from which Mr Mackintosh has now omitted the words "as to His manhood." "As to the materials," says he, "the 'fine flour' may be regarded as the basis of the offering; and in it we have a type of Christ's humanity." Observe here, the question in the paragraph is the *humanity*, not the divinity of Christ. "The Holy Ghost," he continues, "delights to unfold the glories of Christ's person. . . . He contrasts Him with Adam, even in his very best and highest state. . . . The first Adam, even in his unfallen condition, was 'of the earth,' but the second Man was 'the Lord from heaven.'" We here see that when Mr Mackintosh speaks of the glorious person of Christ, he means His humanity. The sense of the paragraph also demonstrates that it is the humanity of Christ Mr M. is contrasting with Adam. There would be no sense at all in the paragraph if he meant the Godhead of Christ, because his whole argument relates to the humanity of Christ. Consequently, he must mean the "manhood" of Christ when he says He is "the Lord from heaven." No Christian will deny that, in His Godhead, Christ is the Lord from heaven. This point is not in dispute amongst Christians. Hence it cannot be the point which Mr Mackintosh is labouring to set us right on. It is not on the divinity of Christ, but on "the vital nature of the doctrine of Christ's humanity," that he says professing Christians are so led away by Satan. It is this affair of the humanity he is trying to inculcate on his readers. It is therefore indisputable that he means the humanity of Christ when he calls Him "the Lord from heaven." He has made it more difficult for ordinary readers to unravel his meaning, but he has in no way altered the sense, by omitting, in the second edition, the expression "as to His manhood;" and for that reason he should have allowed it to remain as he originally published it. "The second Man is, as to His manhood, the Lord from heaven." When he holds the opinion, in place of truckling about it, he should stand manfully up for it.

Again, at page 36 of the guarded edition, we have the words, "The conception of Christ's humanity, by the Holy Ghost, in the womb of the Virgin." The doctrine creeps out here also. The Scripture says, "Behold, a virgin shall conceive;" and again, "Thou shalt conceive in thy womb;" but Mr Mackintosh improves upon this, and says the conception, in place of being by the Virgin, was by the Holy Ghost. If the Holy Ghost conceived in her womb, it was not the Virgin herself that conceived. According to this view, the Virgin had no more to do with the conception than, as Valentine said, the conduit has with the water which runs through it. Some have tried, in writing to me, to get Mr Mackintosh out of his difficulty by saying that both statements are true, namely, that the Holy Ghost conceived, and the Virgin conceived also; but this idea is too absurd for any person of the least sense to entertain. It would make two conceptions —a double beginning, which is impossible. Besides, Mr Mackintosh's opinion derives no support from Scripture. He says the conception of the humanity was *by* the Holy Ghost in the womb of the Virgin, whereas the first chapter of Matthew says, "That which is conceived in her is *of* the Holy Ghost." These two statements are not the same; and we can have no difficulty whatever in understanding the meaning of the expression, "of the Holy Ghost," in Matthew, if we only look at the context. It is perfectly plain there that it was not the Holy Ghost conceived, and that the passage in no way contradicts the other scriptures, which say that it was the Virgin herself conceived. "When Mary was espoused to Joseph, before they came

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together, she was found with child of the Holy Ghost." So soon as Joseph knew she was with child, he determined to put her away, because he thought she was with child by whoredom; but the angel put him right on this point, and assured him that, in place of being in child by man, she was in child by the power of the Most High,—"for that which is conceived in her is of the Holy Ghost." That which she conceived was not of man, but of the Holy Ghost. There can be no difficulty here. The passage gives no support to Mr Mackintosh's idea of the Holy Ghost conceiving, nor does it in any way contradict those scriptures which say that the Virgin conceived. She was not found with child of man, but "she was found with child of the Holy Ghost. . . . That which is conceived in her is of the Holy Ghost"—not of man, because she knew not man. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

Further, Mr Mackintosh's views regarding the conception by the Holy Ghost are carried to their legitimate result, as we find him, page 40 of the guarded edition, saying, "Such was the *humanity* of Christ, that He could at any moment, as far as He was personally concerned, have returned to heaven, from whence He had come and to which He belonged." What is the meaning of this, reader? Does he mean that the humanity of Christ was such that the divinity could separate from it and return to heaven, whence it had come and to which it belonged? This cannot possibly be his meaning. He just means that Christ's humanity was such that He, humanity and divinity combined, could *return* to heaven, whence He had come and to which He belonged. Of course, if the humanity could *return* to heaven, as a matter of necessity it must have been there before: so that here again we have the heavenly humanity theory cropping up. Further, at page 42, he says, "Between humanity as seen in the Lord Jesus Christ, and humanity as seen in us, there could be no union. . . . The spiritual and the carnal, the heavenly and the earthly, could never combine. . . . At this side of death there could be no union between Christ and His people." Surely the heavenly humanity doctrine is plain enough here. Between humanity as seen in Christ, and humanity as seen in us, there could be no union. His spiritual humanity could not unite with our carnal humanity; His heavenly humanity could not unite with our earthly humanity; His humanity which was conceived by the Holy Ghost—which was spiritual—could not unite with our humanity which was conceived by the daughters of Eve, and which consequently was not spiritual and heavenly, but carnal and earthly. I really feel it would be a waste of time to dwell much longer on this point. There is scarcely a page in his second chapter in which the doctrine of "the heavenly humanity" is not taught either directly or indirectly, either openly or "guardedly."

Hymns and Songs of Pilgrim Life; or, Steps to the Throne. By the Rev. James Gabb, B.A., Rector of Bulmer. London: James Nisbet & Co., 21 Berners Street. 1871.

These hymns are spiritual and elevated in their tone, and will be found profitable for pilgrims here. We give as a specimen, No. 8:—

ADVENT.

"Blessed Saviour, come again,
Come in glory, come and reign;
On the earth, and on the sea,
Fix Thy throne of majesty!

"Thy first coming was to save,
Hasting onwards to the grave,
Through a world of sin and strife,
By Thy death to give us life!

"On the shameful bitter cross,
Thou didst feel the heavy loss
Of the sympathy and love
Which encircled Thee above!

"Not as then, O Lord, return,
Bidding us a lesson learn
From Thy pure and lowly mind,
Full of love to all mankind;

"But in glory, grace, and power,
Come in this expectant hour;
Come and set Thy people free
From their pains and slavery!

"Ruling as in yonder sky
On Thy throne exalted high,
Come in majesty and power,
Rule in this Thine advent hour!

"Mighty Saviour, come to be
Sovereign of the earth and sea;
Let Thy banner be unfurl'd;
Stretch Thy sceptre o'er the world

"Manifest Thy grace and power;
All our ruin now restore!
Bring Thy people near to Thee!
Reign in glorious majesty!"

Behold I Make all Things New; or, The Leading Lines of Proof in Favour of Pre-Millennialism. By HORATIUS BONAR, D.D. London: James Nisbet & Co. 1863.

As a summary of arguments in favour of pre-millennialism is often asked for, we give the following general statement from the first part of this little work, published some years ago:—

"The objects of prophetical inquiry, however manifold, are all of them parts, or forms, of the one mighty question—What is *the purpose of God* respecting our world? That He has a purpose we know; that He has revealed that purpose, at least in part, we also know; for the Bible is the revelation of that purpose. This purpose of God, while on the one hand it furnishes us with the subjects of our investigation, on the other defines the limits of that investigation. Beyond these limits it would be perilous to attempt to advance; but with nothing short of these limits ought we to be satisfied; for the more fully that we enter into the mind of God, whether as to what is past or yet to come, the more shall we be brought into conformity with the character of that God whose purpose we are studying,—the more shall we be delivered from the wisdom of this world, from the fond dreams of man, from treacherous hopes and plans, from the sophistries of the prince

of darkness, disguised as an angel of light,—the more completely shall we be carried up out of a region where all is confusion and perplexity and darkness, or, at the best, but false enlightenment, into a region where all is order and certainty and truth,—a region where there can be no inconstancy, no bewilderment, no disappointment, no failure.

"It is, then, with the purpose of God that we have to do. It is into the purpose of God that we are inquiring when we ask, 'Watchman, what of the night?' and it is to cheer us on in our inquiries that the watchman replies, 'If ye will inquire, inquire ye; return, come.'

"This purpose is not placed before us in mere fragments, promiscuously heaped together or laid out in loose inconsecutive succession. All is orderly and continuous in its developments from first to last; though, at times, to a hasty eye, the connection seems broken. To the common eye, the mountains of earth appear isolated from each other,—separate masses of bold rock, —with plains, moorlands, lakes, nay, seas between. The man of science takes his geological map, and he shows you, in all these thousand miles of fragments, one unbroken chain, extending under plains and seas over one vast segment of the earth's inner arch. It is that same mountain-line that slopes down into yon level plain, that rises again some forty miles beyond. It had only made a slight curve downwards in order to make room for man and his cities; but it is the same mass. It is that same mountain-line that is so abruptly cut away by the ocean-surge, that lifts itself again on yon distant coast. It was but the sea that had washed away its softer heights; there is no break in the majestic chain. Such is the purpose of God. It runs in unbroken ridges through the world's six thousand years,—sometimes lost to sight, but never turned aside in its object, nor broken in its continuity, by man's insubordination to its laws or reckless defiance of its ends.

"In tracing these great ridges of prophetic truth on the chart of Scripture, we shall find order and distinctness arising where there seemed little but perplexity before. We shall be enabled to disentangle and classify the intricacies of the prophetic word, and so to read the history of earth and its dwellers in the light of God's purpose. Prophecy, interpreted without reference to the great lines of the Divine purpose which run through Scripture, must be mist, if not darkness and disorder; and history, arranged irrespective of the great prophetic lines, must be defective in its plan, and still more defective in the lessons which it seeks to convey.

"These lines of prophetic truth we find running throughout all Scripture, with more or less distinctness in every part. They run, for the most part, parallel to each other: sometimes they come into contact; sometimes they cross each other; at every short distance sending out lateral branches, partaking of the nature of the main one. At no time are they wholly independent of each other, yet they are separate and distinct, so that each may be traced singly, while viewed at the same time in its relation to kindred and collateral lines.

"We may classify these main lines of prophecy under the following heads, leaving out the subordinate ones under each.

"1. One takes up God's purpose regarding Creation, viz., the material globe—tracing it from its first calling out of nothing down through its present ruin to its final restitution.

"2. Another exhibits God's purpose respecting His Son, the Christ of God, from the first promise of the woman's seed to the vision of His kingly glory.

"3. Another reveals to us God's purpose concerning the Church, as the Chosen of the Father and the Bride of the Son, from her first beginnings to her glorious completion and blessedness.

"4. Another follows out the history of Israel, from the calling of Abraham to the time of their re-settlement in Canaan in the latter day.

"5. Another is occupied with the history of 'the world,'—that world which

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lieth in wickedness,—making known to us its true character as the Church's enemy, and its doom because of its overflowing ungodliness.

"6. Another traces out Antichrist in all his varied aspects of evil, downwards to his last overwhelming ruin.

"7. Another fixes our eye on Satan himself, the old serpent, the great deceiver of the race, pointing him out to us in Eden, and never losing sight of him till he is cast into the lake of fire.

"These are the seven great lines of prophecy, running like so many mountain-ridges, or so many mighty rivers, throughout Scripture. They differ from each other in many ways; but they bear this resemblance to each other, that they are divided into two parts or halves, of which the latter is totally the reverse of the former. Just as each period of twenty-four hours, though differing from its predecessor in its aspect and character, has yet this main resemblance, that it is made up of two parts, night and day, so each of these prophetic lines has its two great divisions, its night and its day, its darkness and its light. Take, for instance, what we call the Creation-line. It is made up of two parts, the first dark, the second bright,—the first relates to its history under the curse, the second to its story after that curse has been swept away.

"There is yet another feature of resemblance. The point when the change alluded to takes place, when night passes off into day, is in all these seven lines the same,—the same in respect of the *time*, and the same in respect of that *event* which introduces the change. The event which intersects all these lines at the same point is the second coming of the Lord. It is this that brushes off the night and brings in the day. It is this which so alters the character of the great mountain-chain, that whereas, up to this point, it was all bare rocks, or barren slopes, or volcanic desolation, beyond this all is beauty and fruitfulness—the glory of Lebanon, the excellency of Carmel and Sharon.

"If, then, we can show from Scripture that such is the case,—that these lines are thus composed of two great parts, the night and the day,—and that the event which ends the night and begins the day is the Lord's Advent,—then we demonstrate that the Coming must precede the Kingdom, that the Millennium is ushered in by the arrival of the Lord himself.

"We feel no hesitation in thus laying down the question, and advancing to the proof of these seven separate points. But even though our proof should in some respects appear inconclusive, let it be remembered that this gives the opposite system but little positive advantage. It is one thing for us to fail, and it is quite another for our opponents to succeed. Our defeat is not their triumph. It merely leaves the subject open to their approach. They have in their turn to take up the argument, and to demonstrate from Scripture such points as these,—that the Curse is to be swept off from earth a thousand years before the Lord comes,—that Christ is to receive His glory here a thousand years before He comes the second time,—that the Church is to be exalted to honour as the Lamb's Bride and the world's Sovereign a thousand years before her Head returns,—that Israel is to be regathered and converted a thousand years before the Lord arrives,—that the world is to cease its wickedness, and the serpent's seed to be exterminated, a thousand years before the Lord returns,—that Antichrist is to be smitten, and Satan bound, a thousand years before the great day of the Lord. There must be positive proof on all such points before our failure can be of any avail in the establishment of the opposing system. It is well that we should bring out this at the outset, so that, while our opposing brethren tell us what they expect from us, we may in like manner remind them of what we expect from them. It will be but a poor thing to say negatively that we have failed in the proof of our system, unless they are prepared with direct and positive proof for the construction of their own.

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"But let us now take up these seven prophetic lines in succession. It would be very desirable that we should produce as many proof-texts as possible. Time, however, hinders this, and compels us to be satisfied with one or two under each head.

"I. *We first take up the Creation-line.* This line extends from the first verse of Genesis to the last of Revelation. For a moment light shines on it, then darkness descends, and remains for ages, till in the latter day light breaks forth on it again, and settles down in more than primal splendour. You have seen the sun, at its first rising, throw its fresh light upon the eastern slopes and peaks of a long ridge of mountains; then clouds came down and veiled it, so that, all day long, heavy shadows kept resting or rolling over the whole vast chain, till just at sunset, the clouds rose, the light burst forth, and the whole western range of heights woke up to beauty, such as even morning had not equalled. Such is God's picture of creation, the history of this material globe, which He created so fair and good. Sin soon smote it, and it was blighted with an early curse. For long generations has that curse hung over it, but in the latter day it is to resume its glory, and be known as the new heavens and the new earth, wherein dwelleth righteousness. And the point at which this transformation takes place is the second coming of the Lord. Up till that day all is dark; after that day all is light and glory. Let us hear what is written concerning this.

"(1.) We take Isaiah lxv. 17-25, in connection with 2 Peter iii. 10-13. The preceding verses, in both of these chapters, show us the dark side of the picture; and by experience we know how dark that state of things has been of which it is the picture. Sin covers the earth; the curse walks over it like a spectre. Evil has fallen on every region of being, like the very shadow of hell. For ages this sad condition lasts, not improving, but deteriorating—not brightening, but darkening—then suddenly the scene changes, and the vision is presented to us of a new heavens and a new earth, wherein dwelleth righteousness. And that this change is introduced by the coming of the Lord, is clear from the 10th verse of 2d Peter, chap. ii.—'But the day of the Lord will come as a thief in the night,' showing us that the event which ends the old and the evil condition of creation, and which begins the new and holy, is the great day of the Lord. That is, the millennium is to be introduced by 'the day of the Lord.'

"(2.) We take Acts iii. 19-21. Here there is an era, called the 'times of refreshing,' the 'times of restitution.' These expressions imply, of course, a previous period of withering and ruin. The time of ruin is the present; the time of refreshing and restitution is the millennial age. And in the 21st verse, we are specially told that Christ is to remain in heaven, where He now is, till this time of restitution. In other words, He comes to end the evil, and to begin the good; He comes to end the misery, and to introduce the gladness; He comes to refresh a parched and withered earth; He comes to restore a drooping, crumbling creation, to build it up anew in more than primeval excellence and beauty.

"(3.) We take Romans viii. 19-23. Creation is here represented as in a state of 'earnest expectation;' and that for which it is so eagerly longing is 'the manifestation of the sons of God,' when the righteous shall 'shine as the sun in the kingdom of their Father.' In the 20th verse we are told that it was made subject to 'vanity,' and that for man's sin, as we read in Genesis iii. 17, 'Cursed is the ground for thy sake.' Long as this curse has rested, it is not to rest for ever. The creation is to be delivered from the bondage of corruption into the liberty of the glory of the sons of God. The time of groaning and travailing in pain is to cease. And when? In the day of 'the redemption of the body' (ver. 23)—that is, the resurrection. Now, we know that the resurrection is not till the coming of the Lord, and therefore the deliverance of creation from its bondage is not to be till then. The whole

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creation is to continue groaning, and expecting, and hoping, till He returns to end its bondage, and to begin its liberty and glory.

"Here, then, are three passages—and there are many such—affirming most unambiguously, that this great creation-line of prophecy consists of two parts or divisions—a dark and a bright—and that the intersecting event is the Lord's second coming. It is that event which removes the darkness, and introduces the brightness—which sweeps off the curse, and replaces it with the blessing. The conclusion from this, as to pre-millennialism, is obvious. There is no glory for creation, no deliverance from the curse, no loosening of the fetters of bondage, no millennial blessedness, until the Lord himself arrives. And who save He can claim the honour of wiping off creation's curse, and as the last Adam, undoing the wrong which the first Adam wrought to this material earth, the seat of His royal dominion, which God at first pronounced so good? It was creation's curse as well as man's that He bore. The symbol of that curse was the *thorn;* and therefore it was with thorns that He allowed Himself to be crowned, that He might show Himself to be the Redeemer of man's earth, as well as of man himself; the breaker of creation's bonds as well as of the fetters of the flesh; not merely the restorer of man to Paradise, but the restorer of Paradise to man.

"II. *Our second prophetical line is that relating to the Son of God, Messiah, Christ.* His history divides itself, like the former, into two great sections—the dark and the bright—the intersecting event being His own advent in glory. Of these two parts the first promise spoke, when it predicted Him as the woman's seed, the man with the bruised heel, the bruiser of the serpent's head. Of the same two parts our Lord himself spoke, when He said, 'Ought not [the] Christ to suffer these things, and to enter into His glory?' And of these same Peter spoke, when he made mention of 'the sufferings of [the] Christ, and the glory that should follow;' and when he added, 'Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy;' and when he speaks of himself as a 'witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.' Such are the two well-defined divisions of Christ's history, marked off thus, not in a few such texts, but in passages too numerous to be cited.

"That the dark period of this prophetic line continues till He appear, and that not till then does His day of glory begin, is evident from several considerations and passages. The apostle Peter, in the portions already cited, identifies the day of His glory with the day 'when the Chief Shepherd shall appear' (ver. 4), and with 'the day of the revelation of Jesus Christ;' intimating that, not till that Chief Shepherd appear, not till the Lord be revealed, will His glory be entered on. His ascension to the Father's right hand, though in one sense it invested Him with glory, and ended the shame of His earthly humiliation, yet did not introduce Him into that peculiar glory of which all the prophets had borne witness—a glory in connection with His Church—a glory in connection with restored Israel—a glory in connection with resurrection—a glory in connection with earth more than with heaven. Assuredly this peculiar glory ascribed to Messiah has not yet begun. In His members, if not in Himself, He is still the suffering, persecuted, humbled Jesus. In His members, if not in Himself, He is still put to shame, reviled, buffeted, crucified. Nay more, He is still personally the rejected One—rejected of men, rejected of the world, rejected of Israel, rejected of multitudes, who give Him the outward homage of the lip and knee. Nor shall He be otherwise than the rejected One till the day when He returns in His glory. He has gone into the far country, to receive for Himself a kingdom, and to return (Luke xix. 11-27). Meanwhile the cry is raised, We will not have this man to reign over us. During the whole time of His absence, this cry is heard ascending, till at His return, He summons His servants,

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He sits in judgment, He rewards the faithful, and issues the command for the slaughter of His enemies. And that this is at His second coming is evident from the intention of the whole parable, and still more from the warning words of the 13th verse—'Occupy till I come.' Until He comes, then, He is the rejected One. His coming is to end the day of His long rejection, and to introduce the day of His acceptance—the day when He shall be owned by Israel, and by the world, as He is now by His saints—the day when He shall be owned on earth, as now He is owned in heaven. As the great Judge of all, His glory is yet to come; as the King of kings and Lord of lords, His glory is yet to come; as the last Adam, His glory is yet to come; as the Church's Head and Bridegroom, His glory is yet to come; as Israel's monarch, His glory is yet to come; as Antichrist's destroyer and Satan's dethroner, His glory is yet to come."

The Recovery of Jerusalem; a Narrative of Exploration and Discovery in the City and the Holy Land. By Capt. WILSON, R.E., Capt. WARREN, R.E., &c. &c. &c. With an Introduction by ARTHUR PENRHYN STANLEY, Dean of Westminster. Edited by WALTER MORRISON, M.P., Honorary Treasurer to the Palestine Exploration Fund.

WE do not mean to enter into an examination of this interesting volume. It well deserves the careful study of all who love Jerusalem, and who are looking for the day when the Lord will rebuild its broken walls and restore its waste places. It is difficult to give an extract relating to the excavations of the city, without occupying more space than we can afford. So we prefer giving the following paragraphs relating to Tel Hum, or Capernaum, and its ruined synagogue :—

"We were soon amongst those ruins which, if they are, as we believe them to be, those of Capernaum, must always have such a lasting interest. The season was favourable for an examination, the tall thistles which hide the ruins in early summer not having yet reared their heads; and we readily made our way to the 'White Synagogue,' and the more conspicuous building at the water's edge. It needed but a glance to show that the latter had been almost entirely built with limestone blocks taken from the Synagogue, and to this, therefore, we principally turned our attention. A party of Arabs, brought down from Safed, were set to work, and cleared out a large portion of the interior, sufficient to enable a plan to be made. Excavation with no means but those the country could provide was no easy matter; no picks or shovels, not even a crowbar or a piece of wood large enough to be of any use, could be procured; the earth was laboriously scraped into baskets, and carried away, whilst the heavy stones were turned over by our living crowbar, a man of great strength, with a short neck, who appeared to have been born for the purpose. He would dig a hole at the foot of the great limestone blocks to receive his head and shoulders, and then raising his feet against the face of the stones, exert all his power to move them, rarely failing to do what he attempted.

"The Synagogue, built entirely of white limestone, must once have been a conspicuous object, standing out from the dark basaltic background; it is now nearly level with the surface, and its capitals and columns have been for the most part carried away or turned into lime. The original building is 74 feet 9 inches long, by 56 feet 9 inches wide; it is built north and south, and at the southern end has three entrances. In the interior we found many of the pedestals of the columns in their original positions, and

several capitals of the Corinthian order buried in the rubbish; there were also blocks of stone which had evidently rested on the columns, and supported wooden rafters. Outside the Synagogue proper, but connected with it, we uncovered the remains of a later building, which may be those of the church which Epiphanius says was built at Capernaum, and was described by Antoninus, A.D. 600, as a Basilica, enclosing the house of Peter. It may be asked what reason there is for believing the original building to have been a Jewish synagogue, and not a temple or church. Seen alone there might have been some doubt as to its character, but compared with the number of ruins of the same character which have lately been brought to notice in Galilee, there can be none. Two of these buildings have inscriptions in Hebrew over their main entrances; one in connection with a seven-branched candlestick, the other with figures of the paschal lamb, and all, without exception, are constructed after a fixed plan, which is totally different from that of any church, temple, or mosque in Palestine. For a description of the very marked peculiarities which distinguish the synagogues from other buildings, I would refer the reader to an article on the subject in the Second Quarterly Statement of the Palestine Exploration Fund. If Tel Hum be Capernaum, this is without a doubt the synagogue built by the Roman centurion (Luke vii. 4, 5), and one of the most sacred places on earth. It was in this building that our Lord gave the well known discourse in John vi., and it was not without a certain strange feeling that on turning over a large block we found the pot of manna engraved on its face, and remembered the words, 'I am that bread of life. Your fathers did eat manna in the wilderness, and are dead.'

"Round the Synagogue, and stretching up the gentle slope behind, are the ruins of the ancient town, covering a larger extent of ground than we had been led to expect. The whole area, half a mile in length by a quarter in breadth, was thickly covered with the ruined walls of private houses, amongst which we thought we could trace a main street, leading in the direction of Chorazin. At the northern extremity of the town two remarkable tombs were found, one constructed with limestone blocks below the surface of the ground, which must have been a work of great labour, as the hard basalt on the surface had first to be cut away; the other, a rectangular building, capable of holding a large number of bodies, which is above ground, and appears to have been whitewashed within and without. It is possibly this description of tomb to which our Lord refers in Matthew xxiii. 27, where He compares the Scribes and Pharisees to 'whited sepulchres,' beautiful in outward appearance, but within 'full of dead men's bones;' a similar building may also have been the home of the demoniac at Gergesa.

"The shore was eagerly searched, but without success, for traces of an artificial harbour. The boats which formerly belonged to the town must always have taken shelter at Et Tabigah, or, as is just as probable, have been drawn up on the bank when not in use. There are, however, along the shore several fish-traps, made by the Bedawin, which some travellers have taken for the remains of piers; they consist of enclosures, made with large stones, in the shallow water, an opening being left for the fish to enter by; in this manner a few fish are caught each night.

"Before leaving Capernaum, we cannot help drawing attention to the additional force and beauty which our Lord's words in Matthew xi. 23 derive by adopting the reading of the two oldest known MSS. of the New Testament (the Sinaitic and Vatican): 'And thou, Capharnaum! shalt thou be exalted unto heaven? thou shalt be brought down to hell.' There is a reproach conveyed in this question to 'His own city,' which is lost in the rendering of the authorised version; and it is impossible to draw from it the fanciful conclusion that Capernaum was on a hill, as a late writer has done from the words, 'And thou, Capernaum, which art exalted unto heaven.'"

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Extracts.

The Church's False Hopes.

Let us see the reason why God withholds His blessing from all attempts to set up His kingdom on the earth before His time. The Roman Church, which has just crowned a long career of folly and of blasphemy in this direction by the arrogant, yet consistent, assumption that its Head is infallible, is the most conspicuous instance in point. But Protestant Christendom is by no means free from this sin. Its history is almost as full of providential warnings and rebukes of the great and criminal mistake of supposing that the kingdom of God can ever take possession of this world as at present constituted, or find upon the earth a suitable platform on which to erect itself, before her Lord shall arise to judge it (Ps. lxxxii. 8). And this we believe has been the great weakness of her missionary efforts. They have too often been begun and prosecuted on this false basis. It has, for example, long been the effort and almost the vain boast of the Evangelical Church in these United States that she intended to take possession of this land for Christ. And with what success? The census of 1860 revealed the fact that the proportion of members of all evangelical denominations in this country was less than in 1850. There had been increase, but only of about twenty-eight per cent., while the population had increased about thirty-two. The world had gained upon the Church, or, to use the language of an intelligent anti-Millenarian brother who made the examination, and reported to the writer this result, "This country is relapsing into infidelity." If we mistake not, the census of 1870 will show no better result. In the narrative of the State of Religion, read before the Synod of New Jersey at its last meeting in October, it was stated, as the result of an elaborate and minute investigation of the statistics of all the leading denominations in that State, that while its population had increased in the last decade about forty per cent., the growth of the churches was much behind this. No more favoured portion of the country for such a comparison could be selected. Here, then, we have the Lord's signal rebuke of the vain pretence of conquering for Him a kingdom in this world. It was never meant that His Church should be anything more than a toiler and a stranger in a world that disowned Him, and necessitated its own future judgment, when its princes hung Him on a cross. And she should be ashamed to strive for any crown here other than the one which she shall one day receive from her Lord's own hands.

And so far as the foreign missionary work has been stimulated by this vain hope of the "conversion of the world" before the Lord come to bind and cast out its Prince (Rev. xx.), it has been vitiated. The

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Lord, indeed, often blesses the labours of His servants, even where there is ignorance of His purposes and misapprehension of that "sure word" in which they are revealed. He can bear much with the mistakes of His children, and even work with them for the salvation of men where the heart is right. And yet if the apprehension of the truth be faulty, the result must be thereby marred and hindered. We have not the least doubt that far greater triumphs would have been witnessed on the foreign field, as also at home, if our missionaries had regarded themselves as sent of God to visit the Gentiles, "to take out of them a people for His name" (Acts xv. 14), and if they had preached to them the *gospel of the kingdom* as well as of the grace of God. The first missionaries that went out from Pentecost preached to the nations the kingdom of God, and the gospel of His grace as a preparation for it. They baptized their converts into the hope of a kingdom to be realised, not by a slow process of conversion of the nations, but to be revealed, with its Lord, from heaven, and to be bestowed not upon a world all converted and waiting for it, but upon a little flock, who, amid the darkness and wickedness of a world that knows not God, and desires not the knowledge of His ways, patiently wait and suffer for it. We are quite sure that if our modern missionaries had put "that blessed hope" of Christ's appearing into the same place of prominence in their preaching as did the apostles, and if the Church at home had proposed to herself not to reap this world-wide harvest, but to gather her sheaf of first-fruits, the pledge and harbinger of the coming harvest when the Lord shall put in the sickle, and as an offering to be presented to Him on that day of glory (1 Thess. i. 19), far greater blessing would have been witnessed abroad, and far less of this poverty and languor with which the work is sustained at home. And here again, although it is with sorrow that we allude to the facts, we have an instructive example at hand.

Some months ago the Presbyterian Church in this country consummated its reunion. On every hand great expectations were aroused of the work it was to do at home and abroad. Was it not nearer the realisation of its idea of the Kingdom of God? Had it not become a greater power in the land and in the world? Now, the reunion may have been right, so far as it was a testimony to the world that all Christians are one in Christ, but so far as it was fostered and brought about by the desire of a great Church Establishment (we use the word in no technical sense), deriving power in the world from weight of numbers or the aggregation of wealth and talent, so far, in other words, as the false idea that it is the Church's mission now to set up a kingdom of God on earth, and to aid its universal triumph by such means and agencies, so far the spirit that prompted it was not from above. And that this secular spirit did enter as an element into the result cannot be denied. That it was relied upon as a great stimulant to missionary enterprise was openly confessed,—and what has been thus far the result? The *Presbyterian* of November 12th gives the state-

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ment of the treasurer of its Foreign Board, that the six months of re-union have brought one-third less funds into its treasury than the corresponding months one year ago, when it was supported by the Old School branch alone; that its burden is largely increased by the transfer to it of missions from the American Board, and that, with liabilities of more than 136,000 dols., there are no funds to meet them. Is not this the Lord's rebuke to that betrayal of the gospel of His kingdom, which looks for its establishment in this dispensation by the erection and diffusion of great Church systems, and supplants the blessed hope of His appearing in the minds of men by a delusive dream of the world's conversion ?—*Prophetic Times.*

The Pope's Posture at Communion.

Among the curious archæological questions which surround the celebration of the Eucharist, not the least remarkable is that which concerns the posture of the communicant. Of the four possible postures, lying, sitting, standing, and kneeling, all have been practised at different times. The original posture is, beyond doubt, the recumbent. It is certain not only from the well-known custom of lying on couches at meals during that age of the Roman Empire, but from the precise and unmistakable expressions of the Evangelists (ἀνέκειτο, Matt. xxvi. 20; ἀνακειμένων, Mark xiv. 18; ἀνέπεσε, Luke xxii. 14). They all describe this recumbent attitude, which in the case of St John, is further illustrated by describing in detail the posture in which the beloved disciple lay at length upon the couch next his Master (John xiii. 23-25). There is no record of the moment when this attitude, hallowed by the most sacred associations and the most primitive usage, was lost. It has now so entirely passed away as to have faded even from the imagination. Even in works of art, Poussin and Le Sueur are the only painters of the Last Supper who have attempted to represent it.

Doubtless the alteration began early, when the idea of the "Supper" was lost in that of the "Sacrament." Then the usual attitude of devotion took the place of the common attitude of guests at a meal; and standing, which in the earlier ages of the Church, as in the East then and now, became the authorised posture. In process of time, the attitude of standing was in Western countries exchanged for the more reverential posture of kneeling, as in other parts of the worship, so also in the moment of receiving the Communion. But in one large class of persons the standing posture still retained its ground. Throughout the service of the Mass of the Roman Church, whilst the congregation is enjoined to kneel, the officiating priest is enjoined to stand, thus maintaining an intermediate position between the custom when all stood, and the modern custom when all kneel. In the English Church, the standing posture is yet further restrained; for though a relic of the earlier Western practice is preserved in the standing posture of the

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officiating minister during the larger part of the Communion Service, at the moment of reception he also kneels.

There long remained, however, and there still remains, to a certain degree, one remnant of the original posture of the Last Supper. Recumbency, indeed, has everywhere disappeared. But the nearest approach to it—*i.e.*, the posture of sitting, which in the West has succeeded generally in social intercourse to that of lying down—has in one instance been preserved. The Bishop of Rome, from the singular importance of his office, has naturally preserved many peculiarities which have elsewhere perished, just as the clerical order generally has preserved other usages which the more transitory fashion of the secular world has in other professions obliterated. Not to speak of any rites but those which belong to the celebration of the Eucharist, there are amongst other peculiarities these :—He still celebrates facing the congregation behind the altar, instead of turning his back on and occupying, as all other priests, the space between them and the altar. He still continues—at least, in his chief cathedral (St John Lateran)—the practice of celebrating, not on a stone structure, but on a wooden plank or table. During his celebration, instrumental* music, common on all other like occasions, is prohibited, as in Eastern Churches. He takes the wine, not as other priests from the cup, but sucks it from a gold tube with a sponge inside it. This singular practice is said to be a remnant of the ancient practice when the wine as well as the bread was universally administered, and hence this precaution against spilling the wine, which has thus been preserved in the single case of the Pope, for which it is probably less needed than any other. In ancient times the Cardinal Presbyters used to celebrate mass with the Pope, standing in a circle round him—a relic of the more social character of the original communion. A separate scrutiny takes place of both the elements before he receives them. The sacristan eats and drinks first, looking at the Pope, from the same paten and the same chalice.†

But the peculiarity‡ which has attracted most attention, is the fact that by him and by him alone, in the Roman Catholic Church the posture of sitting has been, at least till comparatively modern times, retained intact, and in modern times is still, if not retained, yet kept in remembrance and partially represented.

The partial attitude of the present Popes is a remnant of the sitting posture of their predecessors. It is a compromise between the ancient historical usage and modern decorum. The Pope's attitude, so we gather from Rocca and Benedict IV., and also from Archbishop Gerbet, is neither of standing nor of sitting. He goes to his lofty chair, he

* The trumpets blown at the entrance of the Pope into St Peter's forms an apparent exception to this rule.

† It is probable that these practices originated in the fear of poison in the elements. The "Credence" table is a relic of the same dreadful suspicion.

‡ It is hardly necessary to say that these peculiarities of usage belong to the Pope only as Pope. On ordinary days he communicates like any other priest.

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stands till the sub-deacon comes, he bows himself down in adoration as the Host approaches. Thus far all are agreed, though it is evident that at a distance any one of those postures might be taken, as it has by some spectators, for the posture at the act of communion. But in the act of communion, as far as we can gather from the chief authorities, he is in his chair, facing the people, leaning against the back of the chair, so as not to abandon entirely the attitude of sitting—sufficiently erect to give the appearance of standing, with his head and body bent down to express the reverence due to the sacred elements. This complex attitude would account for the contradictions of eye-witnesses, and the difficulty of making so peculiar a compromise would perhaps cause a variation in the posture of particular Popes, or even of the same Pope on particular occasions. What to one spectator would seem standing, to another would seem sitting, and to another might seem kneeling.

This endeavour to combine a prescribed attitude, either with convenience or with a change of sentiment, is not uncommon.

It is worthy of note that when Dean Stanley first called attention to the Pope's posture at Communion, a leading Roman Catholic journal, the *Dublin Review*, bluntly contradicted his statement. Nor has its denial been yet withdrawn. It must be very mortifying to the Ultramontanes to find that in such a point their scheme is distinctly at variance with the spirit of "Primitive and Apostolic" ritual.—*Macmillan's Magazine.*

Faith and Sentiment.

These letters (says a London Journal, speaking of a correspondence in its own columns) bring into prominence a point which may all be summed up in the reflection that a surprisingly large number of people appear to be practically unaware of the fact that religion ought to be true. Read, by way of illustration, "C.'s" letter. If thrown into the form of propositions it would stand thus:—

1. This life is an alternation of smiles and tears, in which the tears preponderate; and it ought to be viewed as good, though painful. There is a better future life after death.

2. The contemplation of natural beauty is calculated to strengthen a belief in this proposition.

3. Religious worship is intended habitually to express, and thereby to strengthen it.

4. Therefore religious worship ought to be invested with as much natural beauty as possible.

The proposition on which the whole of it rests, and which we have numbered 1, is diametrically opposed to every scheme of theology which recognises a hell; but if you reject hell because you do not like it, you have no right on the same authority to believe in heaven. You are brought back then to your own resources; and surely it is a very

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bold thing, and one which it is not easy to reconcile with fact, to say that there is any sort of general consent amongst those who have considered the subject most carefully, to the effect that this life is a sort of May—rather an unpleasantly rainy one—which is destined to melt into a glorious June. No doubt, if the fact is so, the habitual contemplation of natural beauty, and its intimate connection with religious worship, are appropriate means of confirming our apprehension of it; but suppose the fact is not so, but quite otherwise, what sort of religious worship will you have then? Surely a worship corresponding with the fact as it may turn out to be. Whether your worship suits this class or that, whether it is pleasant to men or women, to Englishmen, to Scotchmen, or to Frenchmen, is really not the question. The only questions worth entertaining are, whether there are facts which form a natural basis for some sort of worship? what those facts are? and what is the form of worship which they suggest? If in point of fact Juggernauth existed and had the qualities usually ascribed to him, it might for what we know be a very good plan to throw ourselves under his wheels, and even to construct a railway with a special car for that purpose. If the theory laid down in the Westminster Confession is true in fact, the course of proceeding which a wise man would take in consequence is sufficiently obvious. If the Virgin Mary really has all the prerogatives which Dr Manning and others ascribe to her, and if she really approves the sentiments which people entertain towards her, and the praises in which they are embodied, let us by all means cultivate the sentiments and repeat the praise. Whether any of these views is true, is a question of fact. And when that question is solved, sentiment must be moulded upon it. Whatever may be the value of the "dying dogmas of the past," as "C." calls them, they had at all events one immense merit. They did profess to be true, and they were supported by evidence, good or bad, and no one can doubt that their enormous influence on mankind was due principally to this fact.

The point at which we should practically diverge from "C." is this. He seems to think that worship ought at once, or as soon as possible, to be moulded upon the April-shower view of life, and that to adhere to the highly dogmatic modes of worship now in use is "stupid obstinacy." We say that truth must come first and sentiment afterwards; and that it is far better to go on as you are, pending further inquiry, than to take as your guide in matters of public worship a sentiment which to many people is highly repulsive; and which very possibly may be founded on a mistake. Dogmatic forms of worship can at all events be discussed and may be set right if they are wrong; but found your worship on sentiment, and you arrest its progress for ever, and shut out the prospect of arriving at truth. As "L. S." well observes, religion becomes a matter of taste, and ceases to be a matter of belief. You mix up your crying and your laughing, throw in a due proportion of rose-coloured sky in the distance, and typify it all by flowers, scents, and music, and this is your religion. No wonder that

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people should despise and neglect it in proportion to their vigour of mind and body. Sentiment ought to stand to faith—that is, to an opinion about facts—in the relation of effect to cause. Reverse this relation, and it becomes what the ivy is to the oak—an apparent support, but in reality a deadly enemy. Your belief makes you happy, your happiness makes you hug your belief, and it is first cramped and then stifled by the embrace. It seems natural, and even beautiful, to say, Feed the poor, the weak, the ignorant, tired women and little children, with food convenient for them. Teach old age to look forward to a near and happy futurity. Help misery to rise out of itself and live a little while in a happier land than ours. But this in reality is cruel kindness. One thing only is good for all alike, strong or weak, men and women, old, young and middle-aged, the prosperous and the wretched, and that one thing is the truth, the whole truth, and nothing but the truth, as far as we know, or can reasonably conjecture what it is. If we are all to die like beasts, say so, and say so crudely and boldly. If it is certain, or reasonably probable, or barely possible, that we are to live after death, in such and such conditions, say that equally crudely and boldly. If nothing is or can be known or reasonably conjectured about it, and if in consequence it is the best course to let the whole subject drop, then say that; and if you have no opinion at all, hold your tongue and let others speak who have an opinion; but on some such rock as this—hard and stern as it may be—and not on the shifting sand of personal inclination, must all worship be built which is in the least degree worth having.—*Pall Mall Gazette.*

The Feeling Against the French Clergy.

You are already aware that before the fall of the Empire there existed a strong feeling against the clergy here. This is one of the most curious and remarkable facts in the history of the last eventful months. The hostility to the clergy arose quite suddenly. I should say that in the course of a single week, or less, it spread all over France. One or two correspondents of English newspapers, who noticed it, were right as to the fact, but wrong as to the origin of it. They believed it to be a sign of Republicanism. The answer to this is, that it did not manifest itself among the Republicans, but among the peasants, who have always, even in the quietest times, been opposed to the Republic, and who, during the last few weeks of the Empire, were so strongly opposed to it that to profess Republicanism in any country place was to put your life in danger. The hatred to the priests arose simultaneously with the hatred to all who were opposed to the Empire. The origin of popular furies of this kind may often be traced to some circumstance or idea utterly unimaginable by any reasonable person outside the country where they take possession of the popular mind. I have had excellent opportunities for tracing this particular fury to its origin, and will say what I know of it. It is connected in some vague way with the Papal

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coinage affair, which, by depreciating the value of Papal coins in the hands of the French peasants, set them against the Pope. It is also connected with a dimly-understood conception of the Infallibility dogma. The peasants say that God wanted to be on the side of France, but that the Pope prevented Him. The notion here is that the Pope had acquired a sort of divine power, so that, by a species of sorcery, he could thwart the designs of the Deity. These are ideas which can only have their birth amongst the peasantry themselves. Like the wine of the country, they taste of the soil from which they spring. They are not invented in towns. Please observe that for eighty years the sceptical party in France has been endeavouring to render the clergy unpopular in the country districts, and has not succeeded. That party could no more render the clergy unpopular with the peasantry than it could cause a downfall of natural rain. The notions which pass current among the peasantry—the notions which have vitality, and spread fast like a contagion—arise in the minds of the peasants themselves in a thousand places at once. The peasants who are separated even by a few miles hold no communication with each other, and as they do not read, they do not derive ideas from a common source; yet they all think and say exactly the same thing. The truth is, that as their heads are all in the same state, when a fact is presented to them they all find the same solution. They had been prepared to distrust the Pope by that coinage business; the announcement of the Infallibility dogma had given them a sort of notion that the Pope had made himself equal with God; consequently, distrust of his Holiness and a vague dread of his supernatural power, led to the conclusion that he thwarted the Divine intentions in favour of France. Please remember that the peasants here are all believers in sorcery, and that the Pope may easily appear to them as a very majestic and terrible sort of sorcerer, thwarting and hindering providence.—*Globe.*

Reaction against Romanism and the Priests.

A Marseilles correspondent of the *Gazette de France*, speaking of the state of affairs in that city, says:—

"For nearly a fortnight the Jesuit priests have been detained as political prisoners. They have been not only deprived of their clerical vestments, under the pretext of not exposing them to the insults of the malefactors, with whom they remain constantly mixed, but also of their breviaries and rosaries. One of them who was insufficiently clad was obliged to roll himself up in a blanket. So much for the respect shown to persons. Sacred things have met no better treatment. Since Sunday, the 15th of September, the Church of the French Mission has been constantly intruded into. The Civic Guards, those citizens who 'have merited well of their country,' following out a proclamation of M. Delpech, have abandoned themselves to all sorts of excesses in presence of the consecrated elements, which the priests, dragged away without warning, had not time to protect from this scandal. They

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brought women into the place, and drank, ate, and slept in it. The men and women joined in procession with lighted tapers and clerical dresses, singing alternately loose songs and hymns of the Church. The Bishop at length braved the fury of these madman. He came and took away the consecrated elements, which by good chance had not been meddled with. It was some days before the National Guard, the true inhabitants of Marseilles, came and put a stop to these disgraceful proceedings, and imprisoned the offenders. It must be added that this band was composed of workmen, who, having abandoned their work, are dependent on the allowance made them, no doubt, by those who seem to place them on the same level with the heroes of Strasburg, by awarding to them the same recognition of patriotic gratitude. If this is not the case, the Administration should explain how those people live. If, in conclusion, their previous history were inquired into, it would be found that most of them are strangers to Marseilles." The municipal council of Lyons have resolved on "the entire re-adoption of the law of the year 9, which prohibited every religious manifestation outside churches in places where several sects are tolerated." They have also forbidden the various religious congregations to engage any longer in the instruction of children.

The Emperor Napoleon and the War.

A CORRESPONDENT of the *Daily News* at Cassel says that, according to "a person worthy of attention," the Emperor Napoleon ascribes the war to the machinations of the party that was dominant in the Œcumenical Council, and chiefly to the scheming of Father Rothan, whose orders the clergy and the religious orders in France are wont to obey in political matters. The destruction of Prussian ascendency in Germany had been made the condition of the further support of the Empire by the Church. The war for this purpose was to take place while the Œcumenical Council was sitting, and the Œcumenical Council was summoned for no other purpose than to be sitting during the war. The Catholic population in Germany was reckoned upon and represented to the ignorant statesmen of the Empire as the most important and trustworthy ally of France in the war.

French Mission to Palestine.

THE second Report is dated Jerusalem, 1st of July 1870. M. Guérin in this gives the account of the rest of his explorations in Samaria; he studied the western portion with the same care as the eastern, and with more important results. The most interesting discovery is that of the famous mausoleum of the family of the Machabees, hitherto searched for in vain, which M. Guérin discovered at Kirbet el Medieh, the true Modin, or Modicim, of the Holy Scriptures, the country of this celebrated family. After a careful consideration of all

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the passages in the books of Maccabees in which the monument which Simon raised over the tombs of his father, mother, brothers, and others, at Modin, and an examination on the spot of the conjectures of several religious inquirers, M. Guérin arrived at the conclusion that, on the one hand, Modin was really El Medieh, and that the ruins there found determine the site beyond question; and, on the other hand, and in opposition to the opinions recently stated in an English review, the monument of the Machabees should be looked for not at Kirbet el Ichoud, but at Kirbet el Gherbaoui, towards the N.N.W., on a fine plateau, where are to be seen the level courses of a rectangular edifice measuring 28 mètres by 6·20.

After several visits to this spot, M. Guérin caused the whole of the structure to be excavated methodically under his own eye, and discovered the entire plan of the edifice, the existence of seven sepulchral chambers for seven members of the illustrious family, and surmounted by seven pyramids placed in a line, each covering the ceiling of one chamber. Finally, in the midst of the ruins of Mussulman habitations built near the edifice were found numbers of pieces of monolithic columns, much mutilated, all of the same diameter (47 centimètres), remains of the magnificent colonnade which decorated the front of the building, the last confirmation of the discovery.

The tombs were explored. The floors were covered with small mosaic cubes, in some cases still adhering together, in others separate, and one of them contained five or six human bones, which were carefully respected.

Poetry.

THE SEAMLESS RAIMENT.

"If I may but touch His garment, I shall be whole."—MATT. ix. 21.

HEM of the seamless robe,
  Through which the virtue pour'd,
Which told that He from whom it came
  Was earth's great King and Lord;
With tremulous eager hand,
  Thee would I touch and grasp;
No force of man, nor wiles of hell,
  My hand should e'er unclasp!

Hem of the seamless robe,
  Which clothed our High Priest here,
When in the lowliness of love
  He trod our earthly sphere;
When, with His priestly hand,
  He came, and cleansed, and heal'd;
When with the fulness of His grace,
  He all that cleansing seal'd!

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True health, through thee from Him
Into this soul shall flow,
The health of heaven, the life of God,
Begun on earth below.
Instead of feebleness,
Strength shall my portion be;
Instead of ashes, beauty then
Shall brightly compass me.

One touch of that fair robe
Hath all this healing given;
I need but this for blessedness,
I need but this for heaven.
Out from its Wearer comes
An energy divine,
Pervading with transforming power
This tainted soul of mine.

Who touches it is free!
His chains are snapt in twain;
Immortal purity is his,
Instead of mortal stain.
Through it flows priestly power
To liberate the soul;
It purges sin, it casts out ill,
It makes the bruisèd whole.

Through it pours royal strength,
The endless life to give;
It wakes the sleeper from his sleep,
It bids the dead man live.
This priestly-royal robe,
The robe without a seam,
Has wrought strange miracles on earth,
Beyond the dreamer's dream.

Thrown o'er the soul it works
To quicken and to save;
Thrown o'er the tomb-enshrouded dust,
It disenchants the grave.
Thrown over this sad earth,
As yet its folds shall be,
It shall wipe out the wasting curse,
And bid corruption flee.

Ages of sickness then
Shall in a moment go;
The age of everlasting health
Shall be begun below.
Ages of darkness end;
Light, with its fair array,
Long veil'd within the seamless robe,
Shall burst forth into day.

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THE QUARTERLY

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JULY 1871.

ART. I.—THE BOOK OF THE LAST DAYS.

THE title of this last and most wondrous of inspired books is "the Revelation (uncovering, unveiling*) of Jesus Christ." It is He who here "unveils," and who is here UNVEILED to us, and shines out with transfiguration-brightness before the Church's eye. The spirit and sum of this book is "testimony to Christ" (ch. xix. 10). He is its Alpha and Omega. We find Him everywhere,—in description, in song, in symbol, in prediction; in things past, present, and to come. Here Christ is all and in all. This last book completes the "unveiling" which was begun in the Gospels and carried on through the Epistles. The last fragment of the veil is here taken from His face. We see Him *as He is*, on the Father's right hand, on the throne, through the rent veil. The heavens are opened, and we are made to see Him (as Stephen did) in His present glory and in the glory of His second coming.

Which God gave unto Him.—This unveiling is given to Him by the Father that He may give it to us; for even on the throne is He subject to the Father (1 Cor. xv. 28), waiting on His will and doing it. This revelation is God's gift to Him,

* The noun and the verb, both in the Septuagint and the New Testament, have this as their meaning. Gen. viii. 13: "Noah *uncovered* the roof of the ark;" Num. v. 18: "He shall *uncover* the head of the woman;" Luke ii. 32: "A light for the *uncovering* of the Gentiles." In our version it is "a light to lighten the Gentiles." But the reference is to Isa. xxv. 7, as much as to xlii. 6.

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and it is His gift to us; becoming thus doubly precious, as a gift worthy of God,—worthy to be given to Him, and worthy to be given by Him to us.

To show unto His servants.—"Show" is the word used in the case of Moses,—"the pattern *showed* to thee in the mount" (Exod. xxv. 40; Heb. viii. 5); and is almost always used in reference to things submitted to the *eye.** They are sons, yet servants also; both of these names of honour belonging to Him who was both the Son and the servant of the Father (Rom. i. 1; Phil. i. 1; Rev. vii. 3; xxii. 3). This book, then, consists of the things shown by Christ to His servants.

The things that must shortly come to pass.—He had said, "This generation shall not pass away till all these things *be.*" The word is the same, signifying, not to be *fulfilled,* but to *be* or *begin to be.* (John xiii. 2: not "supper being *ended,*" but "supper being brought in.") So here it is the things that must shortly (or quickly) be; the things that are just about to be; that the Lord shows to His servants. And what He has shown to us it becomes us to study. These things are the unveiling of Christ, and of earth's future, in connection with Him, both in grace and glory, both in love and wrath. These are some of the things which the angels desire to look into, and in carrying out which they are specially "ministering spirits;" and it does not become us, whom they chiefly concern, to slight them. Seeing that God has revealed them, we may conclude that they are neither too high nor too low for us, but worthy of most earnest thought. The tendency of the present age is to set aside prophecy as specially belonging to the supernatural, and therefore the incredible and impossible. Let us stand aloof from this incredulity, and welcome the prophetic word as all the more precious because supernatural and specially divine.

And He sent and signified it by His angel unto His servant John.—More exactly the words run, "and He signified it (having sent it by His angel) to His servant John." This "unveiling" must be of no common importance; for mark the steps by which it reaches us. The Father gives it to the Son; the Son summons *His* angel (perhaps the angel of Gethsemane); this angel descends from heaven with it, and makes it known to a prophet (ch. xxii. 16). All the agencies in heaven and earth are thus brought into connection with it. How momentous and valuable its contents must be when such pains are taken

* The expression here is identical with Esther iv. 8: ἔδωκεν αὐτῷ δεῖξαι τῇ Ἐσθήρ. As Mordecai *gave* to Hatach a copy of the writing to *show* to Esther, so did the Father *give* this revelation to His Son to *show* unto His servants.

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with its transmission! Shall we slight that book which has been thus attested and honoured?

Here begin those references to angelic agency of which this book is full. God takes us (as in Daniel) behind the scenes, and shows us the living instrumentality through which the movements of earth and the judgments of divine righteousness are wrought. We look into the inner and invisible world, and see angels there at work, executing God's purposes,—the "angels that excel in strength, that do His commandments, hearkening to the voice of His word;" His "hosts;" His "ministers that do His pleasure" (Ps. ciii. 20, 21). Angels have far more to do in the affairs both of the Church and the world than we generally conceive. Ever at hand, ever waiting and watching, ever working, they help, they protect, they strengthen, they deliver, or they smite, they destroy, they inflict the judgments of God. In this last book of the Bible there is more of angelic ministry, both for good and evil, than in any other; as if men would need more to be reminded of this in the last days; and as if, when Satan comes down with his hosts, having great wrath, Michael and his hosts were to have more to do than ever; as if, in the battle of the great day, their numbers required to be reinforced, and their reserves brought up, to meet the multitudinous foe.

Who bare record of the Word of God.—It is the same John who said, "In the beginning was the Word," that now is written to by his Lord. He who testified of his Lord on earth now testifies of Him as He sits in heaven. And we know that his testimony is true. The Word spoken of in the Gospel, and the Word revealed in the Apocalypse are one (Rev. xix. 13); both of them revealing wonderfully the Son of the Father, the one in His grace, and the other in His glory. To believe this "record" is to become a son of God; for it is *faith* that introduces us into the heavenly family. He that believeth that Jesus is the Christ is born of God.

And of the testimony of Jesus Christ.—The testimony of Jesus is the spirit of prophecy no less than of the Gospels. To make known the divine contents of these two glorious names, JESUS and CHRIST, was John's special mission, both at the beginning and at the close of life. He is a witness for Jesus from first to last. It is not merely of the eternal Word that he testifies, but of the "Word made *flesh*," "God manifest in *flesh*," the Bearer of sin, the "Saviour of the world," the Anointed of the Holy Ghost.

And of all things that he saw.—Here also the Gospel and the Revelation are similar. In the former we have what John

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saw of Jesus on earth (John xix. 35: "He that *saw* bare record"*); in the latter, what he saw of Jesus in heaven. The earthly grace and the heavenly glory are thus proclaimed to us on like sure authority, that of an eye-witness, an inspired eye-witness, whose testimony has in it all that is true and certain, both in God and man. It is all true. Not only do the water and the blood bear witness, but "the Spirit beareth witness" (1 John v. 6); the testimony of God is better than all the testimony of man (1 John v. 9). The reception of this testimony by the sinner is life eternal.

Blessed is he that readeth.—What God calls blessedness must be great; and that word "blessed" is used by Him very frequently in the Old Testament and New. In this book it occurs *seven* times (i. 3; xiv. 13; xvi. 15; xix. 9; xx. 6; xxii. 7; xxii. 14), as if the fulness of perfection of blessedness were contained in what this book reveals. The word "readeth" refers to the public reading in the Church (Luke iv. 16; Acts xv. 21; Col. iv. 16; Rev. v. 4). The *reader*, even in his public reading, finds blessing. God blesses him in so doing. *Into* him as well as *out* of him flow rivers of living water. Most wondrous book! It begins and ends with blessing on those who read it and give heed to it. How much has the Church of God lost by her neglect of it! It may be hard to be understood; but the privilege of reading it and keeping its sayings remains the same. Surely the Holy Spirit knew what He wrote, when He pronounced blessings on its readers and its observers! Not to gratify the curious; not to suit itching ears; not to encourage human speculation or restless guesses; not to excite the excitable, or furnish materials for poetry,—but to feed the Church of God; to be a light in a dark place; to set up a line of beacons along the rocky and stormy coast of the Church's perilous voyage; to be her chart and compass in the last days; to make man wakeful, happy, and blessed; to bring us into sympathy with the mind and purpose of God,—these are the objects of a book in which Father, Son, and Spirit are all engaged.

And they that hear the words of this prophecy.—They that are but listeners receive the blessing too. To *hear* the voice of God speaking to us in grace, though to the world in judgment, is blessedness. "Open ears" are the least that God can ex-

* This is a remarkable passage, as bringing out the simplicity of the Gospel, and the basis on which that Gospel rests, viz., the *facts* concerning Jesus. It should run thus:—"It is he that *saw* who bears witness (and his testimony is true; yea, this man knoweth that he speaks true), that even ye might believe." The *facts* related by this true eye-witness are those out of which the good news come.

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pect when He speaks. He that hath ears to hear, let him hear! The words spoken are so full of God, so full of Christ, so full of the Spirit, that in *listening* we are blest. His doctrine drops as the rain, and distils as the dew. "Blessed are they that hear," are among the opening words of this wondrous Revelation; and "let him that *heareth* say, Come," are amongst sit closing ones. The result produced upon the hearer by the reading of these prophecies should be to make him say, "Come;" "Even so, come, Lord Jesus."

And keep those things that are written therein.—"If ye know these things, happy are ye if ye *do* them." The "keeping" and the "doing" are the consequents of the "hearing." The "keeping" of Christ's word is what is specially enforced here. For the Revelation is a thoroughly *practical* book, meant to bear upon our daily life, to guide the Church, to warn kings and kingdoms, to lift us out of the region of the visible into that of the invisible. Keep the words of this book, is Christ's message to the Church and the Churches. But how shall we "keep" them, if we do not study the book? Whether we fully comprehend it or not, let us study it. Each perusal will give a new insight into its visions; we shall take on the mould and impress of its truths, even unconsciously, in the simple childlike reading of it.

For the time is at hand.—Coming judgments, coming glories, a coming Judge, and a coming kingdom,—these are some of the things held up before our eyes. In regard to all these we are bidden to "watch." When and how they are to burst upon our world, and to awaken the slumbering Church, we know *not.* The time has always been concealed. It is uncertain. It may be soon. "Of that day and hour knoweth no man." "Awake, thou that sleepest," for the time is at hand. The trumpet is always ready to sound; the last storm is always just on the point of breaking. Christ is always "coming." The end of all things is at hand. Whether we are able to reconcile these words with the delay of so many centuries, it matters not. The words were meant to be words of warning, on account of the suddenness of the final crisis. In looking forward from a human view-point, and measuring the times and seasons by a human standard, the above expression may seem "hard to be understood;" looking back upon it hereafter from the eternal view-point, we shall see how it was always near.

Here let us stop short and gather up the following lessons, taught us in these verses by the Spirit of God:—

I. *God wishes us to study Christ.*—Again and again He opens out His "unsearchable riches," and gives us another and another

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view of the "unspeakable gift." Study His person; study His work: the wisdom, and the power, and the love of God are there. Study all His fulness, and, as you study it, drink it in. Study the cross; study the resurrection; study the present majesty of the ascended and interceding Christ; study His coming glory as Judge, and King, and Bridegroom. There is none like Him, neither shall be. He is the chief among ten thousand; the only perfect One; the all-perfect One; the representative of the invisible Godhead; the doer of the Father's will; the accomplisher of the Father's purposes, both of vengeance and of grace.

II. *Christ wishes us to study Himself.*—"Look unto me," He says in this book. Jesus showed to His servant John the things concerning Himself, that the Church in all ages might see and know these things. He unveils Himself in His glory, and says, Look on me! Here Christ is all and in all; and He would fain teach us here what that ALL is, and what that IN ALL implies.

III. *Christ uses human messengers.*—He is Head over all things to the Church, and He makes use of all things as His servants, saying to one "Go," and he goeth, to another, "Come," and he cometh. Though invisible now and in the heavens, He uses human agencies still. He speaks through men; He teaches through men; He comforts through men; He warns through men. "We pray you, IN CHRIST'S STEAD, be ye reconciled to God," are words which show us how He stands towards us.

IV. *God uses angelic messengers.*—In the government both of the Church and of the world He makes use of angels. They are ministering spirits, sent forth to minister for them who shall be heirs of salvation. Jesus comes Himself to John; yet the Revelation comes to John by an angel. How the angel communicated with John, we know not. Who he was, whether Michael or Gabriel, we know not. But it is an angelic messenger that is made use of here. The whole book is full of angelic agencies and ministries. God lifts a little of the veil, and shows us angels at work in conducting the affairs of earth. This is the book of angels; for the word occurs in it seventy-six times. They minister to man; they execute God's judgments; they do His will here; excelling in strength, and able to counteract the power of Satan and his angels.

V. *He annexes a special blessedness to the study of this book.*—Few believe this; fewer act upon it. The Apocalypse is to many like the Sibyl's books or the Iliad of Homer. The so-called philosophy of the age is undermining the prophetic word, reducing it to a mere collection of figures, or a symbolic representation of principles or abstract truths. Prophecy, as the

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direct prediction by God of what is to come to pass on earth, is set aside, and the prophetic books are studied merely in reference to their poetry or their lofty ideas. Blessedness in studying them is seldom thought of, even by many Christians. Yet the Word of God here stands true. Prophecy is a sure word, and it is as blessed as it is sure. Woe to him who slights it! Blessed are all they who meditate on it, seek to know it, take it for guidance and counsel in the evil day!

"In the last days perilous times shall come;" yet in those days, where "sin shall abound, grace shall yet more abound." It shall be the grace of Father, Son, and Holy Ghost; the manifold and perfect fulness of the grace of Godhead; "exceeding riches of grace." Then shall be the greatest of all the manifestations of grace, both to the Church and to the world. It shall be grace to the uttermost, long-suffering to the uttermost, love to the uttermost, from the Three-one Jehovah to the chief of sinners. Before judgment cometh grace; and not till that large fulness of grace has been rejected shall the wrath descend.

Ver. 4. *John to the seven Churches which are in Asia.*—Here is the apostolic salutation; very like Paul's (Rom. i. 7; 1 Cor. i. 1, 2), only shorter. It is Jesus who writes; it is the Holy Spirit who writes; yet also John—John the servant of Christ, and His witness-bearer. He addresses the seven Asian Churches. There were many others,—Colosse, Tralles, Magnesia,—but seven are chosen as representative Churches, selected by Christ to picture forth all Churches in all ages; selected because of certain peculiar characteristics and conditions which were found in them, that in speaking to these seven co-existing peculiarities he might speak to all Churches in all ages, so that each Church, in every age, might find, in some one of these seven, a picture of itself, and, in the words of warning or of cheer, something exactly suited for admonition to itself. To speak symbolically, no one of these Churches has passed away. Ephesus has always existed and still exists in some of the many Churches throughout the world. So of Smyrna and Pergamos, and the rest. They are not representatives of *successive* stages or conditions, spiritual or ecclesiastical; they are not prophetical or consecutive, as if Ephesus pictured the primitive Church, Smyrna that of the third and fourth century, down to Laodicea, the representative of the Church of the last days. They picture seven states in which the Church will always be found, and in regard to which each one should put the question, Is it I? Lord, is it I? Why they are selected from Asia Minor, is hard to say. Certainly it is Gentile ground;

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and it is to the Churches of the Gentiles that the book is written. Israel had been cast off and had gone out of sight. Jerusalem had fallen; and the apostles, rejected by the Jew, had turned to the Gentile. But why these representative Gentile Churches should have been selected from Asia, and not from Greece or other Gentile regions, we cannot say, further than that John preached at Ephesus and superintended the neighbouring Churches. Seven is the number of completeness,—manifold completeness; fulness in variety. The portrait is one, of the one Church of God on earth; but of this one portrait there are seven different views, each of them bringing out something special, while preserving the common outline and features; all of them bringing together the complete enumeration or record both of the evil and the good belonging to the universal Church below, in this the day of her imperfection and continual declension.

Grace be unto you, and peace from Him which is, and which was, and which is to come.—"Free favour" (or free love) is the first note of blessing,—apostolic blessing, as in Paul's epistles; and then "peace," as the stream flowing from the heavenly fountainhead of grace. "Peace" simply was the Master's blessing (John xiv. 27), as if the "grace" were not needed to be *expressed,* He himself being the visible grace or love. "Grace and peace," or sometimes "grace, mercy, and peace," we find to be the blessing of His servants, full and large, containing all they needed! "From Him which is, and which was, and which is to come." This is the inspired interpretation of the name *Jehovah,* who is, and was, and shall be. Here it is given to the Father, as elsewhere to Christ. "Yesterday, to-day, and for ever," "from everlasting to everlasting God." The Father's grace and peace must be, like Himself, eternal. Eternal grace, eternal peace, this is the Church's portion, this is the heritage of each saint.

And from the seven Spirits which are before His throne.—This must mean the Holy Spirit in His sevenfold completeness and fulness,—this sevenfold fulness corresponding with the seven Churches, and intimating the manifold abundance of the gifts which flow out of Him to the whole Church of God.*

* The word "seven" occurs fifty-three times in this book. We have—

1. *Seven* Churches, . .	Rev. i. 4, 20.
2. *Seven* Spirits, . . .	„ i. 4; iii. 1; iv. 5, 6.
3. *Seven* golden candlesticks,	„ i. 12, 13, 20; ii. 1.
4. *Seven* stars, . . .	„ i. 16, 20; ii. 1; iii. 1.
5. *Seven* lamps of fire, . .	„ iv. 5.
6. *Seven* seals, . . .	„ v. 1, 5.
7. *Seven* horns, . . .	„ v. 6.
8. *Seven* eyes, . . .	„ v. 6.
9. *Seven* angels, . . .	„ viii. 2, 6; xv. 1, 6; xvi. 1.

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From this storehouse are dispensed the "gifts of the Holy Ghost," which Christ has received for men. These seven Spirits are before the throne of God; and from that throne they issue forth like "the pure river of water of life, clear as crystal, proceeding from the throne of God and the Lamb." The Holy Spirit is "the promise of the Father;" and He comes in *His* fulness, from *His* throne, the seat of all authority and power.

Ver. 5. *And from Jesus Christ, who is the faithful Witness.*—It is not merely the Father's grace that is prayed for, but the grace of the Son, the grace of Him whose name is Jesus,—Jesus the Christ; and it is the peace of Him who said, "Peace I leave with you, my peace I give unto you," that is here dispensed. And this Jesus is the "faithful Witness," who has come to us from God with a true testimony,—a testimony concerning the Father and the Father's purpose; a testimony concerning things to come; a testimony to the Church and to the world; a testimony which, on being received, enables us to say, "We *know;*" for if we receive the testimony of man, the testimony of God is greater.

The First-begotten of the dead.—The word first-begotten in the Old Testament is almost always used in its literal sense, the eldest of the family, or the first of the herd and flock. So in the New Testament (Matt. i. 25). But in one or two places it is used symbolically,—in reference to majesty or excellency, to power, to possession of the inheritance or birthright (Ps. lxxxix. 27; Jer. xxxi. 9); and in the New Testament the allusions to Christ are symbolical of these, referring not so much to priority in time as to the birthright. These allusions are the following: (1) "*First-born* among many *brethren*" (Rom. viii. 29); (2) "*First-born* of every *creature*" (Col. i. 15; lit., "First-born of the whole creation"); (3) "*First-born* from the *dead*" (Col. i. 18; same as in Rev. i. 5); (4) "*The First-born*" or "first-begotten" (Heb. i. 6, where the word stands alone, like "only-begotten"); (5) "*Church* of the *First-born*" (Heb. xii. 23). Christ then has the resurrection-birthright; whether actually He was or was not the first that rose, as to time, He has the primogeniture of resurrection. All of excellency, and power, and glory, and in-

10. *Seven* trumpets, . .	Rev. viii. 6.
11. *Seven* thunders, . .	„ x. 3, 4.
12. *Seven* thousand, . .	„ xi. 13.
13. *Seven* heads, . . .	„ xii. 3; xiii. 1.
14. *Seven* crowns, . . .	„ xii. 3.
15. *Seven* last plagues, . .	„ xv. 1, 6, 8.
16. *Seven* golden vials, . .	„ xv. 7; xvii. 1.
17. *Seven* mountains, . .	„ xvii. 9.
18. *Seven* kings, . . .	„ xvii. 10.

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heritance that belongs to the first-born is His. He is, moreover, "the First-fruits of them that slept" (1 Cor. xv. 20); the pledge and earnest, the model and type of resurrection. He is the Resurrection and the Life. He stands at the head of the long procession of the risen saints, the Church of the First-born, who are in their turn "a kind of first-fruits of His creatures" (James i. 18).*

And the Prince of the kings of the earth.—The word "prince" is simply "ruler" or "president" as "*ruler* of the synagogue" (Luke viii. 41); "Nicodemus, a *ruler* of the Jews" (John iii. 1). As the *archisynagogos* presided over the synagogue, or the head of the Sanhedrim presided in that court of the elders, so does Christ preside in the assembly of the kings of the earth. The expression is not exactly the same as "King of kings and Lord of lords;" it rather refers to presidency and power, such as is described in the 82d Psalm: "God standeth (or "hath taken His stand," a solemn act, for the solemn purpose, as immediately declared) in the congregation of God (Num. xxvii. 17; xxxi. 16; Josh. xxii. 16, 17, "the congregation of Jehovah"); in the midst of the gods He judgeth;" showing Himself president of earth's kings, and as such taking His place among them, for judgment upon them, even as they do in their court or cabinet; and they are called "gods," not simply as having authority or worthy of an honourable name, but as His vicegerents, "God's ministers" (Rom. xiii. 4), to whom their subjects are to look for the embodiment of all that is divine, and in whose laws and actings they expect to find exemplified and represented the laws and actings of God himself. Christ is thus declared God; and as such He presides over the assembled potentates of earth as their Ruler and Lord, by whom they reign, to whom they are responsible, and for whose glory they are to make use of all that they possess of power, and honour, and wealth. "Worthy is the Lamb to receive *power*, and *riches*, and wisdom, and strength (ch. v. 12). The gold and silver of earth, the thrones and kingdoms of the world, all belong to Him, and are to be employed for His glory, in all ages, present and to come.

Suddenly and abruptly a doxology breaks in. (Ver. 5, 6.) The first and third persons of the Godhead are, if one may say

* As He is here called "the First-begotten of the dead, the Prince of the kings of the earth," so in the 89th Psalm He is called "the First-born, HIGHER THAN THE KINGS of the earth," as if John were here taking us back to the Psalmist's words, as he does also in the words "faithful Witness" (Ps. lxxxix. 37).

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so, passed by, and the second person is singled out for praise. The naming of His name draws forth this loud burst of irrepressible praise. The "man Christ Jesus," the "Word made flesh," the crucified Christ, is the theme.

If He be not God, why is He thus specially singled out? If He be less than the Father and the Spirit, why is the larger portion of song and glory reserved for Him? If He be a creature, why are divine honours thus heaped upon Him. Why do the Father and the Spirit thus join in exalting His name.

This is pre-eminently the doxology of the *heart.* It is a song of love. Love dictates it; love begets it and calls it forth,—that "perfect love" of the Son of God, which not only casts out all fear, but rouses to joyful, loving adoration. Was ever love like His? Did ever love so merit song? Did ever favours received so call for thanksgiving?

Unto Him that loved us.—He *loved* and He *loveth;* for we may take in both the past and the present (and the future also), whatever reading we accept of the original words. This is "the love that passeth knowledge,"—without bounds and without end,—the same yesterday, to-day, and for ever. "He loved us and gave Himself for us." The love is great, for He is great. It is divine, for He is divine. It is human, for He is human. It is free, and altogether irrespective of goodness in us; for no other became Him, and no other would have suited us.

And washed us from our sins in His own blood.—The love leads to and secures the washing. He washed the feet of His disciples, so He washes us wholly, head and foot, soul, body, and spirit. He *did* it; it is a certain and accomplished fact. He did it in one sense when He died; He did it actually when we believed; for it is our believing that brings us into contact with Him and His blood. As soon as we receive the Father's testimony to Him, and in so doing receive Himself, He washes us,—washes us from our sins, washes us in His own blood,—the blood nobler and richer than that of bulls and goats, the blood that speaketh better things than that of Abel. He is our *Cleanser.* He is the great *Fuller*, who with His "fuller's soap" (Mal. iii. 2), which is His blood, cleanses us. He is the great High Priest, who with His hyssop (Ps. li.) purges us. He makes both us and our garments whiter than the snow; like His own transfiguration body and raiment (Mark ix. 3); like His own head and hair, which was "white like wool, as white as snow" (ch. i. 14). Thus we become the Church, without spot, like Himself; and then He can say of us, "Thou art all fair" (Cant. iv. 1, 7); "Thou hast ravished my heart; how fair and how pleasant art thou, O love!" (Cant. vii. 6).

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Ver. 6. *And hath made us kings and priests unto God and His Father.*—The *loving* is the first thing; the *washing* is the second; the constituting us *kings and priests* is the third, which consummates all, and reveals the extent of the love, the great things which it is doing for us here, and will do for us hereafter. It is this love that makes us the "royal priesthood," which gives us the priestly throne and kingdom; which sets us on high as, like Himself, *Melchizedecs*, priests of the most High God, kings of righteousness, kings of Salem,—not of the Salem which now lies in ruins, but of the true Salem, the heavenly city, which knows no ruin and fears no Roman host, whose builder and whose maker is God. He *hath* done this! Not He *shall* do it. It is done. We became kings and priests as soon as we became believers; nor can anything alter this royal privilege. Degrees of honour and differences in the extent of our dominions there are, as star differeth from star in glory; but the kingship and the kingdom, once conferred upon us, cannot be taken away. Ours is an everlasting dominion (Dan. vii. 27), a crown of life and righteousness which fadeth not away, the earnest of all which we have in the present possession of the Spirit, whereby we are sealed unto the day of redemption. Yes, kings and priests unto God and His Father,—that is, "to Him who is His God and Father." Our kingdom and priesthood are in connection with God as the Father of our Lord Jesus Christ. It is a peculiar kingdom and priesthood, such as can belong to none other than the redeemed. We are kings and priests in the service of, and at the disposal of, His Father and our Father, His God and our God. Our right to wear the crown and mitre is connected with redemption and sonship; and it is as one with His Son that the Father uses us, and gives us the honour and glory.

To Him be glory and dominion for ever and ever.—Praise and prayer are directed to Christ. Strange that some should say, We are not to pray to Him directly; as if the many passages which begin "O Lord," were not addresses to Him, and as if the many doxologies in which we ascribe praise to Him directly were not proof of His being equally the object of prayer as of praise. Shall we ascribe glory to Him, and shall we not pray to Him? His is "the glory." All excellency, created and uncreated, in heaven and earth, is His. His is the "dominion;" universal dominion, over all creation. He is its Head, and Lord, and King. For ever and for ever! Never shall this glory and dominion cease to belong to Him; never shall His praises cease to be sung by all earth and heaven, by men and angels. There is none like Him; none so fitted to

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receive our praises; none so qualified to wear the crown and be exalted head over all. He had by His divine nature the right of universal dominion; by His human nature as the second Adam, the right of earthly sovereignty; as God-man and Redeemer, He has won these in a new way by His blood. They are doubly His. Amen! So be it, and so it shall be.

Let us gather up the foregoing exposition into the following points:—(1) The love; (2) The cleansing; (3) The dignity; (4) The praise; (5) The amen.

I. *The love.*—The name of Him who loves is not given, because needless. Only *One* could be meant. His is love like Himself, infinite; love like that of the Father to the Son, or the Son to the Father; unchanging, never ending, yet free! Love stronger than death or the grave; love that loves us out of sin, out of hell, out of the grave, into heaven. It is the love whose breadth and length, depth and height, are immeasurable; the love that passeth knowledge. Of this love none could speak better than John; he who had leant on the bosom, whose gospel is throughout the story of love.

II. *The cleansing.*—This cleansing is the great proof of the love; for it is not "to Him that loved us, and delivered us from wrath;" but "to Him who loved us and washed us." He washed, and He washes; it is both,—the washing of the whole person once, and the daily washing of the feet. He washed us "from our sins." These defiled us all over; He washes us all over from them all; He makes us clean: "Now ye are clean, through the word which I have spoken." He makes us clean every whit. He does this in His own blood; not in the blood of bulls, which can never take away sin, but in His own. It is precious blood; it is spotless; it is divine; it is sacrificial; it is efficacious; it is altogether suitable. He does it all Himself: "by Himself He purged our sins;" "how much more shall the blood of Christ purge your consciences." We have God's testimony to this blood and to its power; and he that receives the testimony is then and there and thereby cleansed; so that, though the chief of sinners, "we have no more conscience of sin." Nothing can wash but this; he who uses it needs nothing more; and yet nothing less will do. It does its work effectually and at once.

III. *The dignity.*—He hath made us kings and priests. This is the place of dignity to which He raises us. He gives us a kingdom; and in that kingdom He makes us kings, not subjects. It is the *throne* that is ours—not a home in it, or wealth in it, or a place of honour in it; nothing short of the throne and the crown! It is not yet ours in possession, but it

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is ours in prospect; we are *kings* just now, though it doth not yet appear what we shall be. But the priesthood as well as the throne is ours. We are not, like Israel in general, to get the benefits of priesthood; we are priests ourselves, belonging to the priestly tribe and family; true Aarons, true Melchizedecs; appointed to minister in the heavenly sanctuary. The priestly mitre and robe and ephod are all ours; and we are to exercise our priesthood hereafter throughout the universe. We reign as kings, and as priests we form the medium of communication between the creature and the Creator, between the works of God's hands and the great Maker of all. It is unto *God* and His *Father* that we are such; our priestly-royal service has directly to do with God, and is given us by God himself. As Christ is, so are we: His joint-kings, His joint-priests; the royal priesthood, in whom and through whom God is to be glorified, and His creation governed and conducted for ever.

IV. *The praise.*—It is to Him that loved us that we ascribe the praise; for of Him and through Him and to Him are all things. It is to Him that the song of earth and the song of heaven are both sung. The glory is His, the dominion is His, and for eternity. Eternal glory, eternal dominion, we ascribe to Him. All that the Father has is His,—the Father's throne, the Father's dominion, power, honour, dignity. He is Head of His Church; Head of creation; Head of the universe. In our songs we heap these honours on His head; in our service, and in every part both of work and worship, we do the same. Glory and dominion to Him who loved us!

V. *The amen.*—This is the summing up of all; with heart and voice we sum up this doxology, and cry Amen. This is the response of heaven just now; it will ere long be the response of earth. Meanwhile it is the response of the Church of God on earth, of each saint here. We hear the glorious doxology first uttered in Patmos, and we cry Amen. We shall one day do it with a louder voice, and with our whole soul.

How are we disposed to this doxology just now? Does it suit our taste? does it meet our sympathies? Does the love of which it speaks constrain us? Has it touched, broken, melted our hearts?

Have we realised our own dignity? Do we feel the honour, the privilege, the responsibility of being kings and priests? Do we act, live, speak, feel accordingly? Do our glorious prospects tell upon us now? Are we walking daily in the anticipation of what shall be? Are we working, praying, praising, giving, suffering, denying self, under the influence of that honour which shall soon be ours?

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The Lord shall come! (ver. 7). This is the burden of this last book of Scripture. It was the burden of the Old Testament; for Enoch's prophecy runs through all its books,—"Behold, the Lord cometh with ten thousand of His saints." It is the burden of the New Testament; for both the Master and His apostles give out the same solemn utterance,—"Behold, He cometh;" and the Church in the early ages took up the subject as of profoundest and most pressing interest, "looking for that blessed hope."

It was no minor hope to the primitive saints. It cheered them at parting with their Lord, and it comforted them at parting with one another. It upheld them in evil days; it nerved them for warfare; it gave them patience under persecution; it animated them in their work; it kept alive their zeal; it enabled them to look calmly round upon an evil world, and to face its mustering storms; it showed them resurrection and glory, fixing their eye upon scenes beyond the deathbed and the tomb; it ever reminded them of the day of meeting, when Jesus will gather all His own together, and they that have slept in Him shall awake to glory, honour, and immortality.

The aspect in which the advent is here presented to us bears more upon the world than upon the Church. When Paul writes to the Thessalonians, he brings before us the advent as it bears upon the Church and her resurrection-hope (1 Thess. iv.) "The Lord himself shall descend from heaven," is the word of consolation and gladness. But here it is as a warning to the world, and to the apostate Church, that John proclaims the Coming One. He comes as Avenger, and Judge, and King! He comes with the iron rod, to break the nations in pieces. He comes arrayed in righteous majesty, to take vengeance upon them that know not God. He comes to shake terribly the earth. And who shall abide the day of His appearing?

The world scoffs at the message, and believes in no advent save the advent of gold and silver, of commerce and science, of luxury and pleasure. The Church has lost sight of it, and says, "My Lord delayeth His coming;" or perhaps, "I sit as a queen, and am no widow, and shall see no sorrow." Multitudes of professing Christians cannot bear to hear it preached or spoken of, as if it were an evil doctrine fraught with gloom, and paralysing all effort.

Yet, though the world may mock and the Church forget, the Lord shall come! He has tarried long. Eighteen centuries have gone by since He said, "Behold, I come quickly!" He must be nigh, even at the doors.

Ver. 7. *Behold, He cometh with clouds.*—How often has

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that word "behold" been used in Scripture to call the attention of a careless Church or world to something great—generally something visible—connected with Messiah and His glory! It is the finger of the Holy Ghost pointing to the open heavens, and His voice saying, "See, He cometh!" For that event absorbs all others in earth's future. It is the centre of the prophetic word. It is the Church's hope. It is the world's dread. Long deferred, it comes at last. The Morning-star rises on a night of storm and gloom. Jesus comes; "the same Jesus" who left us on Olivet returns as He went. He cometh with clouds! The reference is here first to Matthew (xxvi. 64), and then to Daniel (viii. 13), for both are here; also to 1 Thess. (iv. 17). Sometimes it is "clouds" (Rev. i. 7); sometimes "the clouds" (Matt. xiii. 26); sometimes "the cloud" (Luke ix. 34); sometimes "a cloud" (Acts i. 9); sometimes "a bright cloud" (Matt. xvii. 5); sometimes "a white cloud" (Rev. xiv. 14). All these passages point us not merely to the natural clouds of the sky, but to the pillar-cloud,—the cloud of the glory which dwelt *over* and *in* Israel's tabernacle and temple. "With" and "in" such clouds of glory, as His raiment, His chariot, His pavilion, He is to come.

And every eye shall see Him.—This takes in the whole human race then upon the earth; whether simultaneously, all in one moment, is of no consequence. Every eye shall see Him, as every man sees the sun each day. The whole human race beholds the sun, though not all exactly at the same moment. The glory may be universally visible at the same time; but to some parts of the world *first* He himself shall appear. Every eye shall see Him! Then let us prepare by looking to Him now. The seeing Him now will cure and bless us; the seeing Him hereafter will be woe to those who have not looked to Him now as the crucified Jesus.

And they who pierced Him.—They are specially singled out. Israel pierced Him; Israel shall then specially behold Him, as Saul on his way to Damascus, whose conversion seems a type of that of his countrymen at last, when He whom they pierced shall appear. Like him, they have for eighteen hundred years been kicking against the pricks, and like him they shall be amazed and overwhelmed when they see in the returning Jesus of Nazareth Him whom their fathers slew. No doubt we pierce Him and crucify Him afresh by our unbelief: each day is He pierced and crucified by the sons of men; for the piercing is the common act of all who, by reason of unbelief, are in sympathy with the original piercers. Still it would seem, from Zechariah (xii. 10), that to Israel the special guilt of piercing

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belongs, though the actual spear which did it was in the hand of a Gentile soldier. The "piercing" was the last proof of *human hatred,*—man's determination that the Christ of God should die the death, and in that visible exhibition of the whole world's hatred we have our part; though Israel, as they who should have known and owned and loved their Messiah when He came, may be the guiltiest of all.

And all kindreds of the earth shall wail because of Him.—Not Israel only, but all the tribes of earth, shall beat upon their breasts because of Him. All the inanimate creation *rejoices* (seas, woods, hills, and floods, Ps. xcvi.); man *mourns.* For He comes to deliver creation from the bondage of the corruption, but to take vengeance upon His enemies. The joy of creation and the wailing of man are strictly contrasts. They "wail," or beat their breasts, because—

(1.) *He comes.*—Rather would they have Him remain away for ever, and they left undisturbed in their lusts, and sins, and enjoyment of the creature. His *presence* extorts the weeping.

(2.) *He comes to judge.*—There shall be no mistake as to that. The trumpet has told them that. He summons to judgment. He will right all the wrong.

(3.) *He comes with the iron rod.*—For His enemies is the rod of iron. The great day of breaking shall overwhelm them; and who shall be able to stand?

A remnant in Israel shall mourn with a godly sorrow. The sight of Him whom their fathers pierced shall first strike them to the ground, as it did Saul, and then melt them. So a remnant from the spared Gentiles shall *wail* and *turn.* But the vengeance shall be wide-spread. The nations rejecting Christ shall perish. Christendom shall sink like Babylon in the mighty waters. Destruction from the Lord shall consume them utterly. *This* is the world's day of rejoicing; *that* shall be the day of its weeping. Rejecter of the cross, repent and turn! Refuser of the love of God and of the grace of Christ, reconsider your ways, ere the Judge descends! This is the acceptable year of the Lord. Avail yourself of the free pardon, and the open door, and the paternal welcome, ere it be too late.

Even so, Amen (see 2 Cor. i. 17). The first of these words is Greek, *Yes;* the second Hebrew, *So be it:* both together forming the fullest expression that could be of the certainty and truth of what is stated, and the deep longing of hearts for the fulfilment of the prediction. "The prayers of David the son of Jesse are ended" (Ps. lxxii. 20). "My reins are consumed within me" (Job xix. 27); that is, "My longings are

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exhausted here." "These be the last words of David" (2 Sam. xxiii. 1); that is, this is the summing up of all David's words, —their alpha and omega. Here are all John's innermost desires summed up and spoken out. What earnestness, what vehemence, what longing, are expressed in this double AMEN! It is the amen of faith, and hope, and joy. It is the amen of a weary heart-broken exile. It is the amen of a saint left on earth long behind his fellow-saints, and sighing for the promised rest when the great Rest-giver comes. It is the *Church's* amen; her vehement desire for the day of meeting. It is the sigh of the bride for the Bridegroom, and for the dawning of the marriage-day.

The world is not ready for that advent; how shall it meet the Judge? It has neglected the "accepted time;" and how shall it stand before the neglected One? What excuse shall it give for slighting love, despising the blood, and turning its back upon the cross? How terribly, to an unready world, will the last trumpet sound! Poor world! Thy day of grace is drawing to a close. Thy pleasures are nearly done. Thy laughter will soon be quenched. Thy vanities will soon disappear. Thy dreams will ere long be disturbed by the terrible awaking,—when the "shout," and the "voice of the archangel," and the trump of God shall sound. Be wise in time! Awake, thou that sleepest!

Is the Church ready for this glorious day? Has she put on her apparel? Has she trimmed and lighted her lamp? Has she filled her vessel with oil? Is she sitting loose from the world? Is she remembering her coming Lord, and seeking to be faithful to Him in His absence? He has intrusted to her His cause, His truth, His honour. Is she alive to her responsibility, and acting accordingly? Is she realising His nearness and His glory? Is she daily influenced by His sure word of promise, "Behold, I come quickly, and my reward is with me?" Is she labouring and suffering for Him? Or is she self-indulgent, worldly, indolent, as if the Lord were not coming, and as if He were bringing no reward with Him?

Look forwards! Look upwards! Stand apart from a present evil world. Remember that in the last days perilous times shall come. It remains for us that we let our light shine and keep our garments undefiled. Labour on, O man of faith! labour on; the toil and the battle will soon be done, and thou shalt rest from thy labours, and thy works shall follow thee.

Beware of the leaven of the last days,—the leaven of the Pharisees and the Sadducees,—the leaven of mingled infidelity and superstition,—the leaven of atheism and pantheism.

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"Liberality" is the watchword; but is it the liberality of the Bible or of God? Is it the liberality of Him who says in reference to false teaching, "WHICH THING I HATE?" (ch. ii. 15).

Beware of letting go the truth of God; of either denying, or disgracing, or depreciating it. "Hold fast that which thou hast." The Master is absent; and responsibility in the Master's absence is double responsibility. He trusts to us to maintain His truth and to honour His name, till He return. Let His Churches be faithful to their trust, honouring Him as Prophet, Priest, and King. He may be returning soon. If, on His return, He finds us unfaithful to Himself and to His truth, what shall be our recompense? Behold, He cometh! Like a trumpet-voice, let that cry go through the Churches; let it echo through earth. His long absence will soon be ended. Let us be ready: let us watch and be sober.

ART. II.—THE CHURCH DWELLING ALONE.

> "Redeemed from the earth."—REV. xiv. 3.
> "Redeemed from among men."—REV. xiv. 4.
> "The people shall dwell alone."—NUM. xxiii. 9.
> "Be ye separate."—2 COR. vi. 17.

LET me call attention to these four texts, as making up the different parts of the one great truth concerning the Church's true position in this present evil world, her "unearthly" calling and "unearthly" walk. She is the "redeemed one;" redeemed *from the earth;* redeemed *from among men,* or literally, "from men." She comes out and is separate; she dwells alone; "separate from sinners" (Ps. i. 1; Heb. vii. 26).

She is "redeemed from the earth" that she may DWELL ALONE. She is "redeemed from men" that she may DWELL ALONE. She comes out and is "separate" that she may *dwell alone.* For she is not of the world, even as He who redeemed her is not of the world. She is "sanctified by God the Father" (Jude 1). She is a stranger in a strange land. Her calling is heavenly, and her affection is set on things above. Her "conversation" or "citizenship" is in heaven, and she sits loose from all below—riches, pleasures, honours, vanities. "Unspotted from the world" is her designation.

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I wish to bring out all this specially in connection with the third of the above texts, concerning Israel's dwelling alone.

"Israel shall dwell in safety alone" (Deut. xxxiii. 28). "Lo, the people shall dwell alone, and shall not be reckoned among the nations" (Num. xxiii. 9).

These were true sayings, though one of them comes from the lips of a false prophet. In them we seem to have a contradiction of the divine word, "It is not good for man to be alone." Yet it is so only in appearance. These two "alones" are very different; the "alone" of Adam, and the "alone" of Israel. The persons are different—the circumstances are different—the worlds are different—that which was not good for the one was good for the other.

It looks also like an exception to the proverb, "Two are better than one, . . . for if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth" (Eccl. iv. 10). But it is not really so, for everything, in such a case, depends on the friendliness of one's companion. Better to be alone when falling, than to be with an enemy.

Up till Abraham's day the "godly seed," the "saints of the Most High," had not been alone (save in heart and feeling), but were scattered everywhere, hidden and mixed. Hence, before the Flood, the sons of God intermarried with the daughters of men. But when He called Abraham, He unfolded His purpose of separation from the rest of men. Then He carried out His condemnation of this present evil world, which in and by Noah He had already proclaimed. He appeared unto Abraham as the God of glory, and in that character He called him out of Chaldea and its idolatry—He called him out to be "separate," and to "dwell alone"—nay, to dwell in tents. It was not the removal from one nation to another, or one land to another, that we see in Abraham, but the call to "dwell alone," the manifestation of God's purpose to this end. Abraham dwelt alone—so did Isaac—so did Jacob—so, also, did Moses at last, though for a time he was drawn into the world, not out of it; yet, afterwards, he refused to be called the son of Pharaoh's daughter, counting the reproach of Christ greater riches than the treasures of Egypt. First drawn out of the water, then out of Pharaoh's house, Egypt soon cast him out, and he "dwelt alone" and "separate" in the land of Midian, a stranger and a sojourner. All his after life was of the same separated kind; he was a true Nazarite, set apart from the world to God.

So was it with Israel. Even in Egypt there was little affinity or sympathy between them and the Egyptians: and the more

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that their "hope" came out and brightened, the fellowship became less, the antagonism the more decided. In the desert they were separate—they "dwelt alone," with no society but that of God. When they entered Canaan, they did it to dwell alone. Even there they were not numbered among the nations. They were in the heart of all that was incongruous and hostile; and all things seemed meant to keep them separate, to make them feel their separation. Their place, their character, their calling, their testimony, all correspond with each other. First, there was round them a wall or barricade of enemies—the Phœnicians on the north, the Philistines on the west, the Edomites on the south, the Moabites and Ammonites on the east. Then there was an outer belt of deserts, and mountains, and seas, accomplishing a double separation; and beyond these there was an interminable stretch of hostile territory, the vast nations of heathenism spreading wide over the world, all of them hostile to Israel.

Truly Israel was separate and dwelt alone. They were not numbered among the nations. The Gentiles never spoke of them but with contempt. A Jew was to a Greek or Roman the name for all that was weak, morose, credulous, and ignorant. The great world-streams swept by them and around them, but they remained alone, unaffected by these mighty nations of earth's kingdoms, till at last their sins drew them into the currents, and they no longer dwelt alone.

But for ages they did dwell alone. They had all things of their own, borrowing from none, dependent on none. With their own self-sustaining land, their own religion, their own city, their own temple, their own God—they dwelt alone. Their internal resources were enough. They needed not to go down to Egypt for help; and what could Babylon and its idols, and Greece and her gods, do for them? They needed nothing from without. Jehovah was their God, their all, and, with His fulness for their inheritance, they could afford to "dwell alone."

What was Babylon, or Assyria, or Egypt to Israel? An enemy, or it might be a tempter—certainly not an ally or a friend. A distant peace might be between them; but as for fellowship, or brotherhood, or sympathy, that could not be.

What is the world to the Church, or to any single saint? Just what Babylon or Egypt was to Israel. No more. She dwells alone. We know that we are of God, that the whole world lieth in wickedness.

Israel was "separate," and dwelt alone. This was her position, her portion, appointed her by the purpose of God. The

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Church is to dwell alone, like Israel. Let us set both these together, illustrating the one by the other.

I. *Israel did not need the world's help.*—The nations were stronger than she, but she did not require their strength to lean upon. Their strength was their weakness, her weakness was her strength. They would have helped, but she would not be helped; and, when at last she did accept it, it was her ruin. Her help was in Jehovah. Her security was in His favour. With Him upon her side, what was the array of the whole world against her? Her pious kings, such as Asa and Hezekiah, felt this; they prayed and acted accordingly.

Neither does the Church need the help of the world. The less of the world there is in her schemes, her enterprises, her hopes, the better. Never has she prospered when she betook herself to an arm of flesh, or to the strength of human greatness, or to the influence of the world's smile. For the world cannot really help one who is not of this world, who has nothing in common with its joys, or cares, or ambitions. And never has the world helped the Church without exacting a favour in return; insisting on, or tacitly giving it to be understood that it expects, some compromise, some relaxation of her testimony, less of strictness and spirituality, more of genial fellowship and participation in its pleasures, if not its lusts and sins.

The Church's help is neither in the world nor in the God of this world. Her help is in the Lord, who made heaven and earth. With this divine help she is able to undertake any enterprise, to encounter any foe. Let her lean on this arm alone. It is on this arm that faith leans; it is this arm that unbelief flings from it, to take hold of one more visible, more sensible, more congenial to flesh and blood.

II. *Israel did not need the world's riches.*—The world was rich—rich in its own way and according to its own standard. Israel might have had a share in that wealth; but God had said, It is not for you. You need it not. I have given you a land flowing with milk and honey, abundance of corn and wine. What more do you need? Be content. Be strangers with me and sojourners, as all thy fathers were. When you need the gold of earth you shall have it. You needed it once, when you were leaving Egypt, and you got it without toil. You needed it when you were building a temple for me in my city, and you got it. But seek it not. When required, it will come to you.

Israel, the world's gold is not for you! Church of the living God, your riches are not of earth, your treasure is in heaven.

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Labour not to be rich. Covet not luxury, or ease, or splendour. Grudge not to be poor. The cross of poverty, which your Master bore, be satisfied to bear also. In the early Church it was so. "Not many rich, not many noble," were called. God chose the poor to confound the riches and greatness of earth. "Wooden chalices and golden bishops" was the primitive boast. "Poor, yet making many rich; having nothing, and yet possessing all things." Your riches are God's; they are the unsearchable riches of Christ; they are divine and everlasting. They take not to themselves wings and flee away. You shall have enough, ere long, when the Lord comes; meanwhile, be rich in faith, rich in love, rich in all good works.

III. *Israel did not need the world's wisdom.*—Egypt had learning, Babylon had wisdom, Greece had philosophy. Israel might covet these; for these have always been, even more than gold, objects of highest ambition to man. But with these Israel was not to intermeddle. When she tried to do so, she failed. Earth's wisdom would not suit her. The cup of Chaldean magic was not for her—the cloak of Athenian philosophy did not suit a Jew. Besides, she had wisdom of her own—wisdom of heavenly origin; not the wisdom of conjecture or speculation, but of certainty, of absolute truth; wisdom which could fill and satisfy; wisdom which could gladden and illuminate. In a small volume no doubt was that wisdom contained; to the secrets of science it did not extend; of man's goodness or greatness it spoke little; to earthly glory or fame it did not point the way. But it was full of God and the things of God; full of infinite and perfect truth; full of all that could fill and purify and ennoble the human soul. One page of it was worth all that Gentile sages could boast of. Israel surely did not need to go to Chaldea or Egypt for wisdom and learning. She had all she needed within herself. She might dwell and enjoy it all. Happy Israel! Saved from a thousand doubts and uncertainties and vain reasonings, which vex and fret and shrivel up the soul! Happy Israel! Led at once by God into the green pastures of eternal wisdom, and made to lie down beside its quiet waters!

Church of God! all Israel's wisdom—more than all Israel's wisdom, is yours! You have now the fulness of Him in whom it pleased the Father that all fulness should dwell—Him in whom are hid all the treasures of wisdom and knowledge. Rest there! If other wisdom crosses your path, take it, if you are sure that it is truth. But let it be subordinate to your own. Place nothing side by side with the wisdom of Christ. Above all, beware

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of entangling yourself in the perplexities and sophistries of the day; thus rushing into the very thickets from which God, by giving you such a certain revelation, has sought to keep you back. What! do you covet doubt, when faith is before you? Do you covet speculation when revealed certainty is presented to you? Do you prefer the vexed and boiling whirlpool to the quiet haven or more quiet lake? Be on your guard against the wiles of the devil in these last days. Should not a people seek unto their God? Is His wisdom not the surest, safest, best? Oh, dwell alone. Enter your chamber; shut your doors about you. Learn of God. Fear not the taunt of the world, that you are not abreast of the age, nor embued with its spirit. Retire to God. Let the world's Babel-sounds of boasted wisdom pass round you, or over you, unheeded. In patience possess your souls. Get your wisdom in communion with God, and in the study of His Book.

IV. *Israel did not need the world's pleasures.*—And why? From stoicism, or cynicism? No; she was happy without them. She has her God to make her happy. Her Sabbaths were happiness. Her feasts were happiness. Her ways were ways of pleasantness, and all her paths were peace. Happy wert thou, O Israel! who was like unto thee, a people saved by the Lord? How goodly were thy tents, O Jacob! and thy tabernacles, O Israel! She was the specimen of a happy nation,—a prosperous nation,—yet dwelling alone; indebted to no nation round for her gladness—indebted to God alone. All joy was poor and transient when compared to hers. What could Phœnicia, or Philistia, or Syria, or Egypt, give her of true happiness?

So, and even more, with the Church. The joy unspeakable is hers; the peace that passeth all understanding is hers. She does not need to borrow from the world. She is not so poor as to be indebted to any man. She has all, and abounds. O child of God! is not the joy of God enough for thee? Dost thou require the pleasures of sin, the gaieties of the ball-room, the excitement of the theatre, the music of the opera, the frivolities of the world's card-table, the stolen pleasures of the private dance, to make up for deficiencies in what God has given thee? * If He has not given enough, go, tell Him, and

* The "Church" is rapidly becoming a province of "the world." Christians (so called) form the greater part of every ball-room company; ministers and elders indorse the gaiety with their presence; Christian parents reckon dancing a necessary part of education; and even religious boarding-schools have their regular dancing-parties! Thus the young are trained by their teachers, and encouraged by their parents, to be "lovers of pleasure." Balls, operas, oratorios, theatres, and such like, are no longer forbidden things to

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He will give thee more. But go not to His enemies to borrow; go not to Endor, or Ekron, or Egypt, to the world's haunts of vanity, where the lust of the flesh, and the lust of the eye, and the pride of life are cherished. Dwell alone, with God, and His Christ, and His Israel. Let their joys suffice. They have proved enough for prophets and apostles; enough for angels and archangels; they may well be enough for thee.

V. *Israel did not need the world's society.*—Israel knew what that meant—"it is not solitude to be alone." The society of the Gentile idolaters she was commanded not to seek. It would profit her nothing. It would bring neither joy nor strength. It would only weaken and corrupt. Evil communications corrupt good manners. The tribes were society to themselves; and within the circle of Palestine Israel found all that was congenial and elevated and blessed. For society she did not need to go beyond her own narrow bounds. Within these her fellowships lay.

Christian, dwell alone. Seek not the society of the world. Know ye not that the friendship of the world is enmity with God? If you have any sympathies with that world, if it contains attractions for you, if God, and the things of God, are not enough for you, there is something wrong. Love not the world—seek not its society. Seek the things above. Beware of the fascinations of company, the spells which gaiety throws over the young. Stand your ground. Be not whirled away into the tossing current of gay society on any pretext whatever.

Church of the living God, be separate—dwell alone! That is your security, your strength, your influence. Let the world see that you are not of it—that you do not need it. It needs you; but you do not need it. And you will serve it best by dwelling alone. Not by coldness, sourness, distance; but by love, geniality, gentleness, patience; by all acts of benevolence and words of peace. These are things which are only to be found by "dwelling alone."

the followers of the Lamb! Refined worldliness is the present snare of the Church of God. Christian parents! for which of the two worlds are you training your children? For *this* world, or that which is to come? Be assured that the same training will not do for both. Teachers and guardians of the young, beware of giving those intrusted to you a taste for the world's gaieties. "Love not the world;" teach not your pupils or wards to love it. Keep them "unspotted from the world."

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Art. III.—THE TOMB OF CHRIST.

We unavoidably entered so largely into the modes of burial and tombs of the Jews in our article upon the Hebrew Inscription,* that it will not, we trust, appear unreasonable that we should now enter into the consideration of the form and character of the one tomb which, immeasurably beyond all others, must ever interest every Christian, whatever his denomination may be,—the tomb of our Lord and Saviour Jesus Christ; and the less so, as considerable doubt has been entertained about it.

It will be the best course to show, in the first place, what the Jewish tombs really were; and as those to which alone our attention is required, for our present purpose, were hewn in the living rock, and are as permanent as the rock itself, they afford as satisfactory evidence as possible as to the nature of the tombs in our Saviour's time, and indeed long before. The tombs near Jerusalem are rock-hewn cavities. Wherever the face of a crag affords space for an architectural façade, or a projecting rock a fitting place for excavation, there is sure to be a sepulchre.† The steep hill-side, in one case, appears to have been hewn into irregular terraces, and along these the sepulchres were excavated, one above another.‡ Some of the tombs are small grottoes, with only one or two receptacles for bodies; others are of great extent, containing chambers, galleries, passages, and loculi, almost without number, each forming a little necropolis.§ The loculus, niche, or cell, was an excavation about two feet wide, three high, and six feet or more deep, opening endwise in the side of the rock chamber. When a body had been placed in such a cell, the mouth of it was shut by a slab of stone, and sealed with cement. In many of the chambers there was a kind of open shelf, upon which the body was laid.‖ The doors at the entrance are low and narrow, so as to be shut by a single slab. This slab was called *golel* (from גל, to roll), because it was rolled back from the door along a groove made for it. The stone being heavy, and the groove generally inclining upwards, the operation of opening required considerable strength.¶ The stone always fitted closely, and could easily be sealed with one of those large signets, which were in use in our Saviour's time.** In the tomb of the Kings there was a circular stone like a small millstone, which had to be rolled away to the side up an inclined plane; and another large stone, which could be slid in behind the door, at right angles, along a concealed groove, and

* Ante, p. 47. † Porter, Giant Cities of Bashan, 137. ‡ Ibid. 146.
§ Ibid. 137. ‖ Ibid. 139. ¶ Ibid. 137. ** Ibid. 138.

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which held it immovably in its place; and also an inner door of stone, opening on a pivot, and shutting by its own weight.* The doors are in the perpendicular side of the rock, and are so low that a person must stoop low to enter them.† The chambers seem to have been generally square. A tomb situated on the east side of the valley, running up from the Convent of the Cross to the third tower on the Jaffa road, is cut out of a soft rock, and its entrance is 1 foot 9 inches wide, and opens into a chamber 8 feet 4 inches square, and 3 feet 10 inches high; on the south side are three loculi, 7 feet 6 inches long, 1 foot 4 inches wide, and 2 feet 10 inches high. The roof is flat.‡

"None of the rock-tombs go downwards; they are all cut horizontally into the face of the rock; so that there is no letting down into the tomb, as with us, but rather a lifting up." §

There can be no doubt that when a tomb was first excavated, it would, in all ordinary cases, consist of a single chamber: for the person who made it would provide for himself and his existing family, and would leave his future descendants to add another chamber, loculi, and shelves when it appeared that they would be required; and nothing could be easier than to make such additions as occasion called for them.

We will next collect all the passages which relate to our Saviour's tomb. Matt. xxvii. 60: Joseph laid the body "in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre." Mark xv. 46: Joseph "laid Him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre." Luke xxiii. 53: Joseph "laid it in a sepulchre that was hewn in stone, wherein never man before was laid." John xix. 41: "In the garden a new sepulchre, wherein was never man yet laid;" (ver. 42), "There laid they Jesus." Matt. xxvii. 61: "And there was [there, ἐκεῖ] Mary Magdalene and the other Mary, sitting over against the sepulchre." Mark xv. 47: "And Mary Magdalene and Mary the mother of Jesus beheld where He was laid." Luke xxiii. 55: "And the women also, which came with Him from Galilee, followed after, and beheld the sepulchre, and how His body was laid." Matt. xxvii. 66: "So they went, and made the sepulchre sure, sealing the stone, and setting a watch." Matt. xxviii. 2: "The angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it" [ἐπάνω, "upon the top of"—from ἐπὶ and ἄνω]. Mark xvi. 3: "And they said

* Porter, 150. † Ibid. 138.

‡ The Recovery of Jerusalem, i. 305.

§ Dr Bonar, Land of Promise, 147.

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among themselves, Who shall roll us away the stone from the door of the sepulchre?" (ver. 4), "And when they looked [ἀνα-βλέψασαι, *quasi* ἄνω βλέψασαι, lifted up their eyes], they saw that the stone was rolled away: for it was very great." Matt. xxviii. 5: "And the angel answered and said unto the women;" (ver. 6), "He is not here, for He is risen, as He said. Come, see [δεῦτε, ἴδετε] the place where the Lord lay." Mark xvi. 5: "And entering into the sepulchre, they saw a young man sitting on the right side." He saith unto them, "Behold the place where they laid Him." Luke xxiv. 2: "And they found the stone rolled away from the sepulchre;" (ver. 3), "And they entered in, and found not the body;" (ver. 4), "Two men stood by them in shining garments." And said unto them, "Why seek ye the living among the dead?" (Ver. 12), Peter "ran unto the sepulchre, and stooping down, he beheld the linen clothes laid by themselves." John xx. 5: The disciple whom Jesus loved came first to the sepulchre, "and he stooping down, and looking in, saw the linen clothes lying, yet went he not in;" (ver. 6), Peter "went into the sepulchre, and seeth the linen clothes lie;" (ver. 7), "and the napkin that was about His head, not lying with the linen clothes, but wrapped together in a place by itself;" (ver. 8), "Then went in that other disciple, which came first to the sepulchre, and he saw, and believed;" (ver. 11), "But Mary stood without at the sepulchre weeping; and as she wept, she stooped down, and looked into the sepulchre;" (ver. 12), "And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain;" (ver 13), "And they say unto her, Woman, why weepest thou?"

Now such an inference ought to be drawn from these statements as will be consistent with all of them, and correspond to the character of the Jewish tombs; and it appears to us that there is no difficulty in drawing such an inference.

It is clear that the tomb was in a rock, with the usual door and rolling-stone to close it. The very mention of this stone alone indicates the nature of the tomb; for there is no evidence that a rolling-stone was ever used to close the mouth of a tomb which was sunk below the surface; and the evidence of the use of such a stone to close the mouth of a tomb in a perpendicular rock is quite overwhelming. The statement also that the two Maries sat over against [ἀπέναντι, opposite to] the tomb, plainly indicates that the tomb was level with them, and consequently above the adjacent ground. Again, the fact that the two disciples and Mary stooped down in order to look into the tomb, shows that this tomb agreed with the ordinary

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rock-tombs in the lowness of its door, and in that door being in the perpendicular rock. For the word translated "stooped down" is in all the three instances, *παρακύπτω*, that is, *inclinato capite in obliquum aspicio,* I stoop down and look sideways; and that is exactly what a person *must* do in order to look through any low opening in a perpendicular rock. If the entrance had gone downwards, the word used would have been *κατακύπτω, deorsum aspicio,* I look downwards. And the correct rendering of the Greek word here used incidentally brings out another fact. If any one stood in front of one of the small doors of one of these Jewish tombs, and near to it, he would, to a great extent, prevent the light from entering into the chamber within; but if a person stood either on the right or left of such a small door, and stooped down and looked sideways into the chamber, a small part of the light alone would be prevented from entering by the interposition of the head. How remarkable it is that the proper rendering of a single word should bring out so much in support of the truth!

Again, when the two Maries were going towards the sepulchre, they *lifted up their eyes,* and then saw that the stone had been rolled away; for "according to the very correct expression of St Mark, they had only to *lift up* their eyes in order to distinguish the sepulchre as they were coming towards it, and to perceive, as we are told they perceived, that the stone had been removed from the entrance." * Now, at whatever distance the two Maries were when they so lifted up their eyes, it is quite plain that the object which made it necessary for them to lift up their eyes in order to see it must have been higher than the ground where they were.

At first sight there may seem to be an inaccurate placing of the words, "for it was very great," in the passage "they said, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away; for it was very great," † and that they ought to have followed the word "sepulchre;" but it occurs to us that they may be perfectly correctly placed where they are; for the meaning may be that the stone was so great that, even at the distance at which they were, they could see that it had been rolled away.

The façades of many of the Jewish rock-tombs are elaborately ornamented.‡ These plainly are the tombs of the rich, and the ornamentation was doubtless intended to be seen; and such positions would probably be chosen as would best effectuate that object. Nor does this rest on inference alone; for it

* 3 Gresw. Harm., 195. † Mark xvi. 3, 4. ‡ Porter, 137, 138.

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is plain, from the following passage in Isaiah,* that the rich made their tombs high up in the rocks:—"What hast thou here, and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, that graveth an habitation for himself in a rock?" This is said of Shebna, the treasurer, who was over the house, and who was evidently imitating the tombs of the rich. Now Joseph was an honourable counsellor,† and a rich man,‡ and no doubt he would have his tomb ornamented, and at least in a high and conspicuous place in the rock.

It is clear that any door, which was intended to be opened and shut from time to time by a rolling-stone, would not generally be larger than necessary, as the larger the door the larger must be the stone, and the more difficult its removal. Here, however, the stone was "very great" [μέγας σφόδρα]—an expression which probably means very great in comparison with other stones of the same kind, but affords no certain criterion of its size. There are, however, some facts which may enable us to form some opinion as to its probable size. Joseph alone seems to have rolled it to the door; but the difficulty of this operation would be much lessened if there were a groove sloping towards the door. Still, if that were so, one man would hardly venture to set an extremely heavy stone in motion. Then the fact that it was necessary for women as well as men to stoop in order to look through the door tends to show that the top of the door cannot have been very high. There is nothing to show whether the bottom of the door was level with the ground outside, but it seems very probable that it was above it. It would be much easier for a workman to excavate an entrance a foot or two above the ground; and it would be more convenient for those who carried a corpse to put it into a small door a foot or two above the ground. Nor can any reason be assigned why a door, the size of which must be small, should have its bottom level with the ground. The strongest fact as to the size of the stone is, that the angel sat on the top of it after he had rolled it away. This renders it probable that the stone was not more than a yard in diameter; and a round stone of that diameter might suffice to close a door which was two feet square. It would require a round stone forty-four inches in diameter to close a door a yard high and two feet broad. On the whole, the conclusion at which we have arrived is, that the top of the door may have been from three to four feet above the surface of the ground, and that the bottom of the door was above the level of the ground, and perhaps there was a step

* Isaiah xxii. 16. † Mark xv. 43. ‡ Matt. xxvii. 57.

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about a foot high, with a groove at the back of it to receive the stone; but we offer this conclusion with great diffidence, as the facts on which it is founded are insufficient to warrant any positive assertion. One thing seems quite clear, that there was some little difficulty to be encountered in entering the tomb; otherwise it is not easy to suggest any reason why all who went to the tomb for the express purpose of ascertaining whether the body of our Lord were there, did not immediately enter it, especially as it is quite clear that the whole of the chamber could not be seen by any one from the outside.

There are no facts to enable us to form any opinion as to the length of the entrance from the outside to the chamber; nor is this very material, for it would only affect the size of the parts of the chamber which could and which could not be seen from the outside.

Neither are there any facts to show the exact size of the chamber; but there is evidence that it could not have been very large, probably not more than ten or twelve feet square. No light could enter except through the door; and yet it is clear that there was sufficient light inside to enable Mary, whilst outside, to see the place where the body had lain (and we shall see that that place was on the opposite side of the chamber to the entrance), and Peter and John to see the linen clothes, although they were on the outside of the entrance. Any one can form an opinion from these facts as to the probable size of the chamber.

Mary saw two angels, one sitting at the head and the other at the feet, where the body had lain. Now this proves that the body was not laid in a loculus, or cell. Any loculus in the side, which was either on the right or left of the entrance, would either be altogether out of the sight of a person outside, or the mouth of it alone would be seen. The place, therefore, of both the head and the feet could not by any possibility have been seen in either of these sides from the outside. Then if there had been a loculus in the side opposite to the entrance, the angel sitting at the entrance of the loculus would have hidden the angel at the other end of the loculus from the sight of any one looking in through the entrance door. Besides, these loculi are so low and narrow, that it is incredible altogether that any angel should have sat in one of them.

But if we suppose that the chamber had shelves on the right side and on the side opposite to the entrance, every part will be quite consistent. Mary, looking through the entrance towards the opposite side, might see the place where the body had lain, and the angels sitting at the head and feet, if that

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place were on the shelf opposite to the entrance. The shelf would serve as a seat for the angels, and if they sat upon it they would have their backs to the side opposite to the door, and their faces towards the entrance; and this is the most favourable position for their seeing Mary when she looked in through the entrance; and that they did see her is plain, for they spoke to her without her having said anything.

And here we must add one of the most striking instances of the truthfulness and harmony, even in minute details, of the Evangelists, that we have ever had the pleasure to notice. Matthew tells us that the two Maries were "sitting over against the sepulchre," but he says nothing more. Now, it may well be asked, Why was he so particular in stating that they were sitting, and not only so, but opposite to the sepulchre? The answer is, that they sat in order to look through the low door, and they sat opposite to it, because it was only from a place opposite to the door that they could see where or how the body was laid. Now how is this proved? Mark omits what Matthew had said; but he tells us that the two Maries "beheld," not the sepulchre, but "where He was laid;" and Luke, as if to prevent the possibility of its being supposed from Mark's statement that they only saw the sepulchre, says they "beheld the sepulchre, and *how His body was laid.*" So that these two Evangelists give us additional statements, which leave no doubt why the two Maries sat down, and sat opposite to the tomb; for by so doing they could look through the low door, and see "where" and "how His body was laid." This is one of the most beautiful and instructive instances in which the different statements of three independent persons, when properly considered, make out one consistent whole, and prove the truthfulness of each narrative, that can well be conceived.

The distance at which the two Maries sat from the door could not be very great, for a person could not see across such a tomb unless he were pretty near to the entrance. Whatever the distance, however, may have been, it is obvious that the two Maries could only have seen the opposite side of the chamber, and no part of either the right or left side; and thus an additional proof is obtained that the place where the body was laid must have been immediately opposite to the entrance.

One of the most learned, able, and yet humble divines of this century, whom it had been our happy lot to know for more than forty years, and our deep sorrow to lose before he had completed the herculean task on which he was engaged*—the Rev. Edward Greswell—says that the women "had con-

* Fasti Catholici et Indices Kalendariæ.

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ceived the design of re-visiting the tomb" appears not only from "their being present at the interment of our Lord in general, but more especially from the stress which is laid on their *observing*, or *taking notice of*, the tomb, and *how* the body was deposited in it. This would not have been so distinctly specified, except to prepare us for the subsequent visit." *

The fact of the young man sitting on the right-hand side of the chamber, coupled with the facts already noticed, plainly leads to the conclusion that there was a shelf on that side also.

And here we may venture to offer a conjecture as to the shelves in these tombs. It is clear that a body could not be embalmed whilst it lay in a loculus, nor could it be conveniently embalmed whilst it lay on the floor of a chamber; but it is obvious that such an operation might be much more conveniently performed whilst it lay upon a shelf. Might not, then, these shelves have been formed for that purpose?

It is clear that the whole of the chamber was not visible from the outside; for the young man was not seen until the women had entered into it; and John did not see the napkin until he had gone into the tomb after Peter had gone in and seen it lying in a place by itself. This is exactly what would be the case if the door were some two feet wide, and the chamber ten or twelve feet square; for then a considerable part of the chamber to the right and left of the entrance would be out of the sight of a person on the outside.

If the body had lain, as we suppose, on a shelf opposite to the door, and the young man sat on a shelf on the right-hand side, nothing could be more natural than for him to have said to the women, who were then in the tomb, "Behold the place where they laid Him." This plainly shows that he and the women were at that moment all in sight of the place where the body had lain, and that that place was in the same chamber where they all were, and into which the entrance led. And this conclusion is shown to be correct, by comparing the words of the angel sitting upon the stone outside with those of the angel sitting on the right side of the chamber. The latter said, "Behold the place where they laid Him;" the former said, "Come, see the place where the Lord lay." The former expression plainly indicates that the Maries might see the place from the spot where they then were; the latter shows that they must either go to the mouth of the tomb, or enter into it, in order to see where the body had lain.

Not only is there no evidence of any vestibule or other chamber; but the facts tend very strongly to negative the

* Gresw. Harm. iii. 172.

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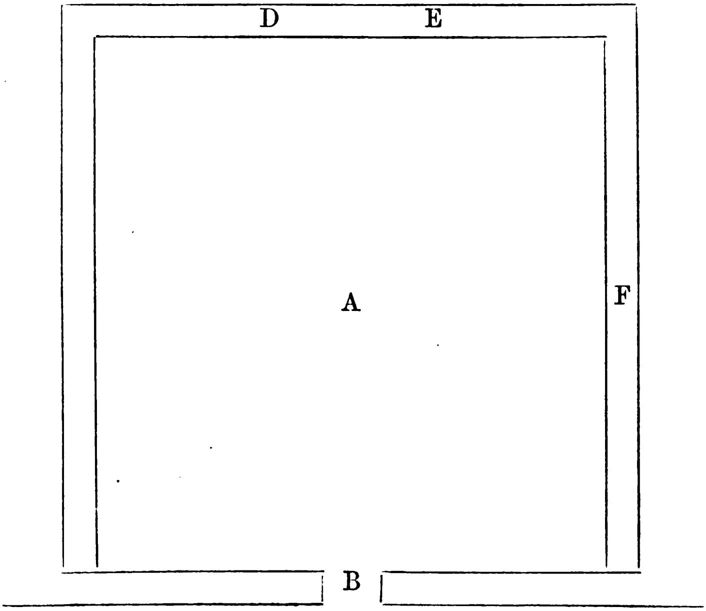
existence of either the one or the other. Neither is there any evidence as to the height of the chamber; but perhaps it may be inferred that it was sufficiently high for any one to stand upright in it, especially as it was hewn out of the rock for a rich man.

On the whole, we come to the conclusion that the tomb was of the following *shape*, with shelves on three sides of it; but we venture not to make any positive assertion as to the exact *size* of any part of it:—



A, The square chamber, with shelves on three sides.
B, The door in the middle of one side.
D E, The place where the body had lain.
F, The shelf on which the young man sat.

The description of the tomb of Lazarus* throws no light upon the subjects of our inquiry.

We will next advert to the place in which the tomb was. John (xix. 41) says, "In the place where He was crucified there was a garden [κῆπος], and in the garden a new sepulchre." Now the place where he was crucified is described by John (xix. 17) as "a place called the place of a skull, which is called

* John xi. 38, *et seq.*

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in the Hebrew Golgotha;" by Luke (xxiii. 33), "the place which is called Calvary;" by Mark (xv. 22), "the place Golgotha, which is (being interpreted) the place of a skull;" and by Matthew (xxvii. 33), "a place called Golgotha, that is to say, a place of a skull." All these agree in giving the Greek name as the place *κρανίου*, and three agree in the Hebrew name Golgotha. Then Matthew (xxvii. 39) says, "They that passed by reviled him," and so does Mark (xv. 29).

It is clear also, from the accounts of all the Evangelists, that a crowd was present; and Luke (xxiii. 48) speaks of "all the people that came together to that sight;" and "all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things."* There can be no doubt, therefore, that the place was a large, open, public place, and that there was a public right of passage across it.

Then the garden is stated to have been "in the place where He was crucified." Whether the word *κῆπος* denoted exactly the same as our word "garden" may well be doubted; it seems to have meant an airy, well-ventilated place, and to have been usually planted with trees. In Luke (xiii. 19) it clearly means a garden belonging to an individual; but it is not stated in this instance to have belonged to any one; and the only fact from which any inference can be drawn, is the statement in John (xx. 15) that Mary supposed Jesus "to be the gardener" [*κηπουρός*, the keeper, or overlooker, *οὖρος*, of the place]; but there might be a gardener either of a private or a public garden, and as this garden is neither stated to have been inclosed, nor to have belonged to any one, though the tomb in it is described as Joseph's, it would rather seem that this was a public garden. This view seems to be supported to some extent by John (xviii. 1, 2), where we are told that Jesus went with His disciples into a garden, whither He ofttimes had resorted with His disciples, and which was in the Mount of Olives,† and was called Gethsemane.‡ For this statement seems to show that Jesus and His disciples frequented this garden whenever they pleased; and the garden in Golgotha may have been similar to this.

And here it may be remarked, that Gethsemane means "the fertile valley;" and this shows that, though that garden was in the Mount of Olives, it was in a valley; and so also the garden in question may have been, and may have had a rock on one side.

The next question is, Was this tomb the only tomb there? We have little doubt that it was not. The angels would never

* Luke xxiii. 49; Mark xv. 40, 41; Matt. xxvii. 55, 56.
† Mark xiv. 26; Luke xxii. 39. ‡ Matt. xxvi. 36; Mark xiv. 32.

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have said, "Why seek ye the living among the dead?" unless there had been some dead persons there at that time, to whom the words "the dead" would refer; for no one ever speaks of searching for anything among other things which do not exist. It has been supposed that the place was called Golgotha because it was a hill in the shape of a skull. But it seems much more likely to have been so called from being a burial-place; and this conjecture is much fortified by the fact that three of the Evangelists call it "the place of a skull," and not "the skull," as it would have been called if it had been named from its peculiar shape.* Again, when we find that every rock near Jerusalem was full of tombs, belonging, no doubt, to different individuals, the inference is that this particular rock would also be full of tombs, unless there was something to show the contrary. And here there is nothing of the sort; and on the other hand, Matthew (xxvii. 60) speaks of the tomb as being excavated ἐν τῇ πέτρᾳ, which is probably the rendering of Matthew's original Hebrew בהסלע, in *the* rock, and not of בסלע,† in *a* rock, which occurs in Isaiah xxii. 16; and this shows that it was some particular rock that was intended; and the expression seems more likely to have been used with reference to some large rock than a small one which held only one tomb.

Since our article upon the Hebrew inscription ‡ went to the press, we have met with several things which very much confirm some of the points we urged in it. Porter (p. 175), speaking of what he did when he was at Bethel, says, "I explored the rock sepulchres which dot the side of 'the Mount,'§ thinking that one or other of them might be that of 'the man of God from Judah,' whose bones Josiah respected (2 Kings xxiii. 17, 18)." This very strongly tends to show that the reading of the Hebrew "in the Mount" is correct, and that the reading of the Septuagint, "in the city," is erroneous; || and it also fortifies all the arguments founded upon the position, character, and use of the rock-tombs in Judea which we advanced in that article, and it completely negatives the supposition that ציון meant a heap of stones.¶ Porter (p. 137) says, "Near the junction of the ravines of Hinnom and the Kidron the overhanging cliffs are actually honeycombed [with rock-tombs]. Hundreds of dark openings

* Luke has κρανίον; all the others κρανίου. Now ν and υ are so much alike, that there is little doubt that the ν in Luke is an error for υ, as all the others read υ.

† The Septuagint renders this ἐν πέτρᾳ, which shows that our conjecture as to the original of Matthew is very probable.

‡ Ante, p. 47.

§ 2 Kings xxiii. 16.

|| See ante, p. 60.

¶ Ante, p. 52.

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were in view when I stood beside En Rogel." It is hardly necessary to point out how well this illustrates the statement that Josiah "spied the sepulchres that were there in the Mount," and supports our supposition that he might well see that there was an inscription, though he was too far off to read it.*

In the "Recovery of Jerusalem"† a description is given of the jar-handles, which we noticed in our former article; and the interpretation there given of No. I.‡ is "to or of King Zepha;" and this seems to be by Dr Birch himself, and it nearly answers to our version "of (or belonging to) King Zepha," and proves that the translation of "le" by "son" is abandoned. Dr Birch thinks that the inscriptions "imply that the vessels were made for the royal use, or at all events in a royally-privileged manufactory." We adhere to the opinion that the inscription denotes that the jar either belonged to, or was a measure of, the king, *i.e.*, was a royal measure. The inscriptions upon the lion weights found at Nineveh § plainly prove that the public weights were marked so as to show that they were royal weights. One is marked on the side "five manehs weight of the country," and on the base "five manehs of the king." || This plainly shows that this was a royal weight used by the public, and it is clear that the Jews called their public weights king's weights, for we are told that Absalom's hair weighed "two hundred shekels after the king's weight." ¶ If, then, public weights were thus marked, it is natural to suppose that public measures would also have their marks. The Nineveh weights are said to have the names of the kings upon them in the cuneiform character. They therefore correspond with the jar-handles in this also. But these differ from the weights in having no statement of their capacity to correspond with the weight stated on every lion weight, unless the curious marks on the handles indicate the measure. "Each of these handles bears impressed upon it a more or less well-defined figure, resembling in some degree a bird, but believed to represent a winged sun or disc, probably the emblem of the sun god, and possibly of royal power." ** Now it deserves consideration whether this figure may not denote the capacity of the jar. On several of the lion weights there seem to be marks,†† in addition to the statement of the weight in words; and on the lion weight found at Abydos there is a mark which may be a Phœnician Resh, and may denote one hundred,‡‡ and it may, perhaps, be equal to a Euboic talent.

* Ante, p. 57. † Vol. ii. 474. ‡ Ante, p. 53.
§ Layard, Nin. and Bab. 601. || Madden's Jew. Coin. 259.
¶ 2 Sam. xiv. 26. ** Jer. Rec. ii. 473. †† Madden, 261, 262.
‡‡ Madden, 272; Arch. Journal for 1860 199.

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This is an instance of the weight being denoted by a figure without any statement in words.* We incline, therefore, to think that these marks on the jar-handles were impressed to denote their capacity. And the marks as given † look much more like such marks as would be so used than birds, &c. One plainly is two concentric circles with a dot in the centre, and under it is what may be a rude cross, and this is surrounded by an ellipse of very small eccentricity, which also contains the inscription. The longer axis of the ellipse, if drawn, would point to the dot in the centre of the circles. On the other handle there are no circles; but there is either an ill-formed parabola, or a semicircle with two parallel lines projecting downwards from its ends, and in it a perfect cross with a long stem, the short cross-piece being about even with the ends of the semicircle and the inscription near the place where the cross is. The ellipse is formed by a single line, but the parabola has a couple of lines very near each other. Marks have been discovered upon some of the stones of the Temple area; one of these is plainly a cross with one arm longer than the other three, and some of the others may be rude circles or ellipses. ‡ This helps the supposition as to the nature of the figures on the jar-handles; for these marks on the stones are supposed to be Phœnician, and the inscriptions on the jar-handles are clearly Phœnician, and they were found close to the Temple area.

Nor let any one be surprised that Phœnician inscriptions should be found upon the stones of Solomon's Temple. Not only is it easily accounted for how they came to be there, but their being there supports a part of the account of the building of the Temple. The Phœnician language is a dialect of the Hebrew, and each language has the same number of letters; and it is clear that the difference between them was very slight, for they who spoke the one could understand those who spoke the other. § Nor is there any doubt that the inhabitants of Canaan spoke the Phœnician language; and the Moabitish stone, and the inscription on the sarcophagus of Esmunazar found at Sidon,

* It is very remarkable that on the Nineveh weights the weight is several times repeated. It is marked on one by fifteen upright strokes on the side, by a horizontal stroke (which in Phœnician denotes ten), and five upright strokes in the middle of a line in Phœnician, and by words at length in another line; and if the cuneiform inscription had been legible, it would, no doubt, have been found there also, as it is so found in those that are legible. Is not this a very cogent proof of the great amount of cheating by false weights? Otherwise why was the weight stated in so many ways?

† Jer. Rec. ii. 474. ‡ Jer. Rec. i. 143.

§ Judges vii. 13; Josh. ii. 1, 4; 1 Sam. xvii. 43, &c.

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show that they used the Phœnician alphabet. Now, in Solomon's time, there were still some descendants of the ancient inhabitants of Canaan remaining,* and there can be no doubt that these descendants did part of the work in building the Temple,† for it is quite clear that מַס־עֹבֵד in 1 Kings ix. 21, which is rendered in our version "a tribute of bond-service," does not mean a payment of money, or any other thing in the nature of a tax or tribute, but the actual performance of work, as is manifest from the following verse: "But of the children of Israel did Solomon make no bondmen," עֶבֶד, which might be better rendered "workman," "servant," or "slave;"‡ for the proper meaning of the verb, from which the noun is derived, is "to work," "labour," or "serve;" and nothing can indicate the true meaning of the word better than the fact that Egypt is called בֵּית עֲבָדִים "the house of bondage," servitude, or slavery. § Parkhurst says that the word מַס itself means a levy of men taken from the rest to perform some menial work, and he is fully borne out in this opinion by 2 Chron. viii. 8, 9. If, then, the stones were hewn by these descendants of the Canaanites, it is reasonable to suppose that they would use Phœnician marks, and thus the marks on the stones are accounted for. Again, we are told that the house "was built of stone made ready before it was brought thither, so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building." ‖ Now when materials for building are prepared away from the place where the building is erected, the common course is to mark the materials so that they may easily be put together; and this renders it probable that the marks on the stones may have been put on them for that purpose. "The general impression," it is said, "resulting from the examination of these marks is that they are the quarry marks, and were made before the stones were placed *in situ*. If this be the case, then the stones must have been dressed previously to their having been brought from the quarries." ¶ And this is no doubt correct, for in the royal caverns discoveries have been made which prove that the stones were prepared there. "The process by which a block of stone was separated seems to have been by cutting a perpendicular line into the rock as far in as the breadth of the block was required. These cuttings, which are yet to be seen in many parts of the quarry, are about four or five inches wide, and would allow the

* 2 Chron. viii. 7; Kings ix. 20.
† 2 Chron. ii. 17, 18; 1 Kings v. 15, 18; ix. 21, 22; 2 Chron viii. 7.
‡ See Gen. ix. 25; xii. 16, &c. § Exod. xiii. 3. ‖ 1 Kings vi. 7.
¶ Jer. Rec. i. 139.

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use of a pick or instrument with a long handle, by which the incision could be carried on to the necessary depth. A similar cutting is necessary behind, and the same at the top and bottom,* before the stone could be removed. This process, although it must have been slow, has the advantage of producing stone already squared. There is very satisfactory evidence left as to how they arranged the means of light for this work. On the left-hand side of each cutting there is a very slight hollow formed at the corner, into which a small wick may have been placed and a little oil; the small cup-like hollow makes the theory of a wick and oil more probable than that it was for a candle, and the smoke has blackened the white limestone above, which still remains over each as a record of the past. The side of the cutting is also blackened as well as the outer face, telling that, when the workman advanced with his work, and required the light to shine inwards, he must have turned the wick so that he might see to the back of the narrow incision." †

We think we have explained not only how Phœnician inscriptions might be found on the Temple stones, but have also adduced very satisfactory proof that the stones were made ready before they were brought to the Temple, and that we have thus verified part of the narrative of the manner in which it was built.

Our Lord said to the scribes and Pharisees, "Ye build [repair] the tombs of the prophets, and garnish the sepulchres of the righteous." ‡ Nothing could more strongly fortify our conjecture that the tomb of the true prophet may have continued till the time of Josephus, and that he may have learnt the costliness of the funeral, and even the name of Jadon, from it; § for it cannot be doubted that the tomb of a prophet, whose predictions had been so signally verified, would be held in the highest honour and preserved accordingly.

* No doubt the work would be begun at the top, and a space cleared to enable the workmen to cut the back cutting, and each stone would be worked out in succession from the top downwards.

† Pal. Exp. F. 374, 375. It occurs to us that, peradventure, the bevels of the stones may have been made in order to widen the cuttings at the outsides, and so facilitate the work. It seems plain that they were made at the place where the stones were got. See Jer. Rec. i. 334, for a description of some bevels; *ibid.* 127. At p. 123, an inference is drawn that "the roughly-faced bevelled stones below (a pavement) were never intended to be exposed to view." If so, what other purpose could the bevelling serve than that which we have suggested?

‡ Matt. xxiii. 29.

§ Ante, p. 51.

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Art. IV.—NOTES ON EPHESIANS.

Chap. IV. 13. *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the stature of the fulness of Christ.*

We have here described the great end and aim, and right and true result or outcome of the gifts specified in verse 11th. Already, under the former verse, the "ministration" has been spoken of, and also the "building up;" here we have the "perfecting" of the first clause of the 12th verse enlarged upon—what it is—what it comprehends.

It is an end to be reached A previous process goes on. This is the final result: "Till we all come." There is a process of building up which may in some cases be protracted, in others succinct; but in each, the end is the same, and whatever the intermediate manipulation, the result is one—a coming in or into: 1st. The unity of the faith. 2nd. Along with unity of faith, unity of the knowledge of the Son of God. 3rd. Then this unity of faith and knowledge leads to the becoming a perfect man. 4th. To the attaining unto the measure of the stature of Christ. This verse has been translated thus: "Till we all attain the same faith and knowledge of the Son of God, and reach the stature of manhood, and be of ripe age to receive the fulness of Christ."

This description of the perfect state is that of a condition still future—to be aimed at—to be expected—to be worked towards. When it is reached by "we all"—all of us, all Christians in all ages—the "ministry" may, and, as a matter of fact, will cease. Far off, however, as yet, seems the realisation of any such blessed time; therefore, for the present, the "ministry" is to be cherished as the means, the mode, the instrumentality, by which the consummation so devoutly to be wished may be indeed actually achieved. With regard to this great end, the present aspect of the Christian mind ought to be, not only that of acceptation or passive belief in it as an undoubted eventual fact, but more practically that of present contemplation and expectation, manifesting itself in continuous and untiring endeavours, by patient, prayerful, believing labours, to bring about the looked-for and eventually undoubted accomplishment of both the hope and the faith which regard the bright picture as most certainly to come out true and real.

Let us strive to realise the true meaning of this passage. It seems to me to be this: That there is a grand and certain

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future for the Church of Christ—that of perfection, towards the attainment of which the work of the ministry is ever steadily progressing. That this work of ministry will last, and be recognised as efficiently instrumental towards attaining it, till it is reached. That it shall be *attained,* not simply met or reached, but attained in the way of being instrumentally brought about, in God's own way, by God's own machinery, that machinery or instrumentality being the world-dispersed "ministry." And this ultimate attainment is certain. It shall come: and it shall comprehend not only all nations of the heathen world, but Jews as well as Gentiles. God's plan does not leave out his own ancient people. Oh, no! The apostle's whole previous argument is one which embraced essentially Jews and Gentiles; and in this, the great corollary of it, he now says, "we all," through that work of ministry, built up together, shall reach that "perfecting," or "perfection," the outward evidence and illustration of which shall be the condition he goes on to describe, and the elements of which we proceed to look at.

These are :—

1. Coming into the unity of the faith, "that oneness of faith which was the aim and object towards which the spiritual efforts of the various forms of ministry were all directed." There might be many and varied instrumentalities—apostles, prophets, evangelists, acknowledged officials, or private earnest men telling of the love of Jesus; but, if they were God-sent, they would have one message and one purpose, one faith to preach, one system to set forth, for the faith that saves must be one and one only. There cannot be two saving faiths. One asks, "How so? Have not all Christians the same faith? . . . . No doubt they have as regards its substance, but not as regards clearness and purity; because the *object* of faith may be diversely *known,* and knowledge ever has such a powerful influence on faith." How is this unity of faith to be attained then? By a full and clear and intimate knowledge of the object of faith; and so the second characteristic of the perfect state is :—

2. Unity of the knowledge of the Son of God. "True and full unity of faith is then found when all thoroughly know Christ, the object of faith alike, and that in His highest dignity as the Son of God." Clearly the knowledge of Christ, which is here spoken of, is not merely or at all a speculative or intellectual knowledge of his history and life-work on earth as the son of Mary, that is, as a man, wonderful and attractive, impressive and instructive as that life was, but that knowledge of

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Him the acquisition of which is a gift divine, the impartation of the Holy Spirit, that saving knowledge which recognises in the suffering Saviour God's own Son, and in all His life-labour the work of atonement. This knowledge of Jesus Christ as the Son of God in human form, expiating and atoning, will make men one; will bring us all into unity, and nothing else ever will. This will. For it brings us to the foot of one cross, all alike as condemned criminals. It shows us one way of salvation along which all must alike take their pilgrim path. It holds out one hope of one heaven, in which all shall ever dwell together, engaged in one occupation, rejoicing in one source of joy, and celebrating in one thanksgiving-song the one only name by which we are saved. Let us labour for the universal acceptance of this knowledge of the Son of God—each one doing with all his power his part thus to hasten on the glorious coming of the kingdom.

Then the attainment of this unity of faith and unity of knowledge is further described as being:—

3. Coming unto a perfect man; attaining to the condition of a perfect, full-grown man. The expression seems to denote "the summation of us all in the one perfect man Christ Jesus," for it is amplified and illustrated in the next clause,—

4. Coming into the measure of the stature of the fulness of Christ—Christ's fulness—the fulness which Christ has, that is, full growth; and the comparison or measure of the growth is Christ's fulness. We have had several "measures" already made use of in this Epistle. First, the measure of "forgiveness" was "the riches of His grace." Second, the measure of "strengthening" was "the riches of His glory." Third, the measure of "grace" bestowed was "the gift of Christ;" and now a fourth time a measure is spoken of, the measure of the believer's "growth," and it is no less than the stature, the largeness, the amplitude, of "the fulness of Christ." It pleased the Father that in Him should all fulness dwell. In Him dwelleth all the fulness of the Godhead bodily. He hath put all things under His feet, and given Him to be the head of all things to the Church, which is His body, the fulness of Him which filleth all in all. Here then is the measure of that to which the believer may attain—to which indeed he shall attain if he is a true believer. No less perfect standard is set before thee, O Christian, than that of Jesus Christ. With no inferior fulness of all things than that which fills thy Lord mayest thou be satisfied. Aim high, then, and slack no effort of faith and prayer and striving until thou hast reached this thy blessed and glorious ideal. It may not be on this side of the river that

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thou shalt fully reach it; but unless thou strivest manfully, earnestly, withal humbly and trustingly, thou never shalt attain unto it at all. If so failing, then woe betide thee! Blessed belief! that to the true seeker, worker, praying one, there is in this strife no failure. There cannot be. For He that worketh in thee, O struggling one! is mighty. The work and the warfare, the strife and the struggle shall go on "till" we come. That "till" means a time, a day, an hour, a minute, when the end shall be gained, when the battle shall be won, and the warrior in the spiritual fight shall be crowned with the circlet of victory, clothed in the conqueror's robe, and put in possession of the "*spolia opima*,"—in his case, the gifted crown which Jesus gives, the glistening robe, white because washed in the blood of the Lamb, the bestowed inheritance won and kept for him by the hand that was pierced. Yes! He gave gifts unto men. Reader! are these His offered gifts accepted by you? If not, I pray you, as in Christ's stead I pray you, accept them now.

Ver. 14. *That we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive.*

They are coming, progressing towards perfection in the measure of Christ's fulness. Most natural inference, therefore, this in the verse before us, that they should be no more children. The type in verse 13 is a perfect *man*—the antithesis therefore is extreme to suppose that there was a possibility of their remaining *children*. The characteristic of a child is that he is influenced by the circumstances of the present moment, whatever these may be. But the one object and purpose of the Christian ministry is that one "certain sound" being ever heard, the Church, as a whole, and in its individual members, may be always guided in one straightforward, onward direction, or march, towards the perfectness already outlined. Without this steady guide the danger was that, swayed to one side or another by every new notion, the converts might become facile and easily moved, as children are entranced by the latest toy. The apostle introduces a marine illustration. In his day the science of navigation was not very far advanced, and those who trusted themselves to the sea ventured on an element whose uncertainty was not met by much controlling skill. So voyagers in ships were often "tossed to and fro"—"driven up and down"—and what that was Paul knew well from personal experience "in Adria," "carried about with every wind." His voyage to Rome had fully instructed him as to the uncertainty and danger of

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being so left to the mercy of unknown gales. That voyage must have been vividly present to Paul's mind when he wrote this, I think, as to the "tossing to and fro," the "being carried about with every wind."

But the waves and the winds he dreads for his Ephesian friends are not watery billows and tempestuous gales; nevertheless, forces as disturbing in the spiritual world as these are in the material. Divergent doctrines, various vaticinations, traditional teachings, cunningly manipulated by clever men, craftily disposed, these were what he feared might be brought to bear upon them, so that by their plausible presentation the converts might be led away. For there were enemies lying in wait to deceive them. This was no fantasy of the apostle's brain. He was not summoning up a shadowy foe. The fear was real, the foe a fact. And furthermore, the danger was secret, for the foe feigned to be a friend. Those who set afloat the adverse teaching did so, not avowedly, but lying in wait to deceive. Therefore was the danger the greater.

The danger emanated from *men*. "The sleight of men" is placed in special contrast to "the fulness of Christ." And the word translated "sleight" means "dice-playing," and conveys the idea of fraud. How graphic this description of the wiles of the great enemy of souls with whom the true Christian has to contend daily. But the very announcement of the danger here is in direct connection with the mode of defence, namely, a proper use of the institution of the Christian ministry in all the varied forms in which it exists in the Christian Church. For this ministry exists for this very purpose, that we may be brought to a perfect man in the measure of the fulness of Christ, and that we may not be left to be like children tossed about, uncertain, unprogressive.

Ver. 15. *But speaking the truth in love, may grow up unto Him in all things which is the head, even Christ.*

A very opposite course is that which is the right one for the real believer from the uncertain tossing about just deprecated. The apostle states another contrast here. In the last verse he spoke of doctrines which were like uncertain winds because they were cunningly devised fables. Here he puts over against them "the truth spoken in love;" and he calls on those to whom he wrote to remember that their duty was not to be tossed about, but to be followers of the truth. This does not mean that they were to be "searchers after truth," for it is implied that they had already been taught, and had apprehended the truth, and that, having so apprehended it, they now held it fast, followed it up, clung to it, made it their guide,

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yielding themselves implicitly to its leading. But this following of the truth is not a blindfold, unreasoning acceptance of dogma. It is "in love," "as the element in which the Christian *speaking the truth* must take place: it is not and cannot be a speaking or following the truth (as a dogma) at all hazards—a *fiat justitia, ruat cœlum* truthfulness: but must be conditioned by love: a true-seeking and true-being with loving candour and kind allowance, not breaking up but cementing brotherly love by walking in truth." "In love," says one, "in contrast to in craftiness, spurious professions of love by crafty teachers of error. Faith is never to be sacrificed to so-called charity; yet is to be maintained in charity. Truth in word and act; love in manner and spirit."

Then in this element of truthful love, of truth in love, by the due use of the appointed and divinely given ministrations, these Ephesians, and following their example, all Christians, true believers in Jesus Christ, shall "grow up into Him in all things." There will be progress. Beginning as children, requiring, as babes, the sincere or simple milk of the Word, they shall not continue children, but spiritually living, shall grow up into Him, unto the full measure of His completed perfected stature in all things, in all the elements of our growth, in every characteristic in which growth is possible. Is there, can there be, any doubt as to who is referred to by the "Him" unto whom we are to grow up? Surely no, and Paul could have none; and therefore, when he repeats, "Him who is the Head, even Christ," it cannot be that it was needful thus to indicate again the Saviour as the Head of His Church, as the grand beau-ideal of the Christian, as his exemplar and type. No, surely, not that; but we have here, I think, another evidence of the apostle's all-consuming, engrossing love, that leaves no opportunity unused to bring specially and vividly before his converts the name of Jesus; and especially would he have us ever remember Jesus as the Head of all things for His Church. HIM, exalted and supremely glorious as He is, God gave as Head over all things to the Church. Had it been any one save Him, her Head, it would not have been the boon it is. But as He is head over all things who is also *her* Head, all things are hers. He is OVER all things; in contrast with TO the Church: namely, *for her advantage*. The former are subject: the latter is joined with Him in His dominion over them. "Head" implies not only His dominion, but our union; therefore when we look upon Him at God's right hand we see ourselves in heaven. For the head and body are not severed by anything intervening, else the body would

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cease to be the body, and the head would cease to be the head.

How high and ennobling the thought that this is the destiny and course of the Christian, to grow unto the Divine Head in all things! By virtue of the union of faith to Him, to become like Him, to grow into Him, become part and parcel of Him, one with Him in His sufferings and death, one with Him in His honour and glory everlasting. This honour is to all His saints. Yes! But to His *saints*, sanctified ones, the redeemed and the ransomed only.

Ver. 16. *From whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*

Christ is indicated here as the fountain-head of all vital energy in the Church. Flowing from Him as the source of all growth, the growth or increase of the body comes. The metaphor is taken from the human body, and the perfect adherence and adaptation of the different institutions of the Church is set forth by the perfect organisation of the human frame, made up of many varied parts. It is fully framed together. The original has the present participle, and the truer rendering would be, "the whole body, which is fitly or closely joined or framed together;" for till the Church is perfected the process is one progressive, not complete. Then this frame fitly joined together is "compacted," or firmly consolidated. The double expression, "framed" and "compacted," denotes, according to some, the first the *harmony*, the second the *solidity* of the structure. "Perhaps the more exact view is that which the simple meaning of the words suggests; namely, the one the *aggregation*, the other the *inter-adaptation*, of the component parts."

This is effected "by that which every joint supplieth"—literally through every joint of supply, or every supplying joint. The joints, as Alford remarks, are the points of union where the supply passes to the different members, and by which the body derives the supply by which it grows. Thus, as the natural body derives its supply of vital force from the central source, the heart, so the Church of Christ through all its members is nourished by the spiritual vital force that comes from Jesus, its head and heart, through all the varied instrumentalities of His grace which He has appointed. That this is the meaning of the text seems clear. The Greek is, "every joint of the supply," the spiritual supply, the article implying the specific supply which Christ supplies.

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This spiritual supply to every member is, "according to the effectual working in the measure of every part;" or, "according to energy or vital working in the measure of, or commensurate with, every part." The whole of these clauses describing the nature of the growth, this indicates that such "growth is not abnormal, nor proportionless, but is regulated by a vital power which is proportioned to the nature and extent of the various parts." A thought full of deep and consolatory truths. For it tells every saint, whether he be weak or strong, learned or unlearned, influential or unknown, rich or poor, that whoever he is, or whatever he is, if he is in Christ, Christ's ordinances will convey to him the grace he needs; and thus the whole Church, of which he is but one part, shall grow. The expression here is peculiar. The whole body maketh increase of the body unto the edifying or building up of itself. Ellicott says, that Stier, perhaps not incorrectly, finds in the repetition of the power an enunciation of a spiritual truth echoed by "itself," that the body makes increase of the body, and so is a living organism: that its growth is not due to aggregations from without, but to vital forces from within. Surely this too is a thought full of comfort and encouragement, especially at the present day. It tells us that the true Church of Christ is not dependent upon outward success in numbers and wealth, but on the living power inherent in itself; and if this is a comfort to those who mourn the slow progress of truth, it is a warning also to those who may be carried away by comparative outward prosperity, leading both to watchfulness and prayer: watchfulness lest the Spirit be grieved away, and prayer that He would manifest His power, so that by the outpouring of His divine grace the Church of Christ may continue to make increase of itself until the earth be filled with the glory of the Lord.

And what is the element necessary for such growth and upbuilding? It is love. "In love" must this process go on; that charity or love without which the apostle tells us all attainments are vain, without which growth will not be genuine, and any seeming sincere not increase. There is much need that the Church of Christ should seek to grow in love. For without it, knowledge, pure doctrine, faith strong enough to remove mountains, and a hope in the future so reliant that it could give the body to be burned for the sake of truth, we have Paul's authority for stating are all nothing.

Let us reproduce the remarks of an old commentator on this whole passage:—"To prevent the divisions, scandals, and delusions arising from the cunning craftiness of deceivers, and the unsuspecting credulity of weak Christians, the apostles,

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prophets, evangelists, pastors, and teachers had been appointed; and every believer had his measure of spiritual gifts and talents bestowed on him, that he might improve it to promote the purity, peace, and edification of the Church. Thus all Christians, as well as ministers, being taught to maintain the truth in love, uprightly professing and defending the great truths of the gospel in meekness towards all men and love of each other, might grow up in all things to a nearer communion with Christ, and conformity to Him, by influence derived from Him, and by observing His directions, as members in that Body of which He is the Head, from whom the whole receives all its life, vigour, and spiritual health. And being fitly proportioned and closely united through the gifts, grace, and services of each individual, and with the effectual operation of Christ by His Spirit, according to His appointed measure in every part, continual increase might be made to it, both by the conversion of sinners and the sanctification of believers; and the whole be edified, united, adorned, and advanced in love of Christ, and of every one to the others, with all the happy effects and fruits of love. In this respect the Church would resemble the human body, which consists of various members, united by joints and ligaments, each part being proportioned to its place and fitted for its use; the whole being compacted by the nerves, arteries, and veins, and the circulation continually carried on from the head and the heart through every part of the whole. Thus it grows up from infancy to manhood, and is preserved in vigour and activity; while every part performs its proper function, in union with the head, in perfect harmony with all the rest, and for the common good. This shows the intent, tendencies, and duties of the several stations of Christians in the Church; *and if these were more attended to, the resemblance would be more manifest and the effects unspeakably beneficial.*"

Readers, brethren beloved, let us each in our sphere, baptized with the Spirit, labour for the furtherance of the gospel, the extension of the Church and the up-building of the saints IN LOVE, in the love of Him who loved us and gave His life for us. "This commandment have we from Him, That he who loveth God, love his brother also."

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Art. V.—GOD'S WAYS TOWARD JEW AND GENTILE.

ISAIAH XXIX.

We have in this chapter, in a prophetic form, the same setting forth of God's ways as appears, in a dogmatic form, in Rom. xi. The principles of the divine dealings with Israel and the Gentile world are brought before us in both these passages, and the summary of them is this: "He hath concluded all under sin, that He might have mercy upon all."

The Prophet Isaiah (xxviii. 23–29) has given a view of God's various, and purposely varied, methods of dealing with Israel under figures borrowed from husbandry. He shows that in Israel's history there had been "the ploughing," and "the sowing," and "the threshing;" and in the case of the last, there had been, and might be still, very many forms of dealing, the providential actings of Jehovah being wonderful and wise. But all would be vain, so far as the reclaiming of Israel from backsliding was concerned; and so the Prophet is led by the Holy Spirit in chap. xxix. to foretel the results, which he does in grand and awful pictures of the future.

A sound of warning and of woe suddenly bursts on our ear, fitted to stir the heart of Judah; for it declares the doom of Jerusalem, "the Lion of God"*—*Ariel*—the seat of the Lion of the tribe of Judah, the city which had the altar of God, itself an "Ariel," as Ezek. xliii. 15 seems to imply. Against this favoured and glorious city the voice cries,—

> "Woe to Ariel! to Ariel!
> The city where David dwelt."

Once so strong in the love of God, when the man after God's own heart, and his line of kings, swayed the sceptre, this very city, this Jerusalem shall be judged; and that, too, in spite of her multitude of solemn days, and holy services, continued from day to day, and season to season; for these are now rejected by God, as forms only, and heartless worship. And therefore in holy irony the prophet cries,—

> "Go on killing sacrifices!
> Yet I will distress Ariel;
> And *there* shall be heaviness and sorrow,
> And she shall be to me *like Ariel!*"—

no longer what she was once, "the Lion of God," but the mere shadow of her former self. *Ariel,* forsooth, in that day of evil,

* *Shiraz* in Persia has the same signification. Others say, "Hill of God;" and others apply the name to the *altar* only.

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when heaviness and sorrow are her portion, how changed she shall be! For the Lord himself shall do this, leading on against her the armies of the Gentiles, who shall bring her low to the very dust. A beleaguered Paris is nothing to the array we find closing in Jerusalem.

> "I will encamp against thee round about,
> And surround thee with watch-posts,
> And raise entrenchments against thee" (v. 3).

It was not so much Nebuchadnezzar at one time, and Titus at the later and final period, as God himself who besieged the city. Had not our Lord these very words in his eye when He said, with tears (Luke xix. 41–44), "Oh! if thou hadst known, even thou—for the days shall come that thine enemies shall cast a trench about thee and compass thee round, and keep thee in on every side?" The Lord Jehovah incarnate was that day quoting His own ancient words; and when He added, "and they shall lay thee even with the ground," was not that His summary of what the Prophet goes on to declare (v. 4)?

> "And thou shalt be brought down;
> Out of the dust shalt thou speak!
> Thy speaking will sound low out of the dust."

In that allusion to the voice being like the voice of those who had familiar spirits and muttered words out of the dust, he completes the picture of Jerusalem's prostration and humiliation, as if now, when she had despised the voice of the Prophet of God, she had become like one of the silly feeble grovellers in the dust, who used to pretend to speak peace when there was no peace.

This is the doom of Jerusalem. This is the Lord's brief sketch of His judgment on that great city, when she is given over to the Gentiles, to be by them trodden under foot. What the length of the time of this desolation may be, it is not the Prophet's manner to tell; even as in chap. vi. 11. "How long?" Until the cities be wasted without inhabitant?" gives no note of time, though the fulfilment was meant to extend over a period of centuries. Enough in the meantime that Jerusalem lies in ruins, and is no more "Ariel."

But this state of things is not to continue always. The vision of the Prophet descries a change coming. The Gentile nations who were the Lord's instruments in pouring out His wrath, and who glories in the ruin of the city and the scattering of the people, shall at length themselves be visited. For it is to this change in the scene that v. 5 refers:

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"Moreover, the multitude of thy strangers (*i.e.* foreign invaders) shall
be as the small dust,
And the multitude of thy terrible ones as chaff,
Passing away in an instant—suddenly!"

Let not the Gentile conquerors be boastful. There shall be a day when the Lord shall again be found interposing. After the long years of Jerusalem's ruin, when "the times of the Gentiles" are fulfilled, there shall be witnessed there another scene of terrible judgment:

"There shall be a visitation, תִּפָּקֵד, from the Lord of Hosts,
With thunder and earthquake and great noise,
With storm and tempest and flame of devouring fire" (v. 6).

In that day, the triumph of the Gentile invaders shall be rudely interrupted; their hopes disappointed; and specially, the scheme which at that very moment shall be occupying their whole thoughts shall pass away as a night-vision. The nations, with Antichrist at their head, shall suddenly melt away like a dream, and the prey they promised themselves drop out of their grasp:

"It shall be as when a hungry man dreams, and behold he eats;
But he awaketh, and his soul is empty.
Or as when a thirsty man dreameth, and behold he drinketh,
But he awaketh, and behold he is faint, and his soul is parched with
thirst.
So shall it be with the multitude of nations which fight against Mount
Zion."

This multitude, הֲמוֹן, this "groaning multitude," as Delitzsch renders the term, four times spoken of, is utterly annihilated, and disappears. For now the Lord has thoughts of mercy toward Israel. And having thus far stated the Lord's purposes, in reference first to Jerusalem, and then to her foes, he calls on Israel to stand still and consider what is involved in these doings of the Lord. It is as if he cried, "Hear this, ye men of Judah and Jerusalem! with your eye on God's ways both in judgment and mercy,"—

"Stay yourselves and wonder!
Blind yourselves and grow blind!—(*Delitzsch.*)

go on in your delusive courses, till you have brought on yourselves judicial blindness by divine appointment; "for," says the Prophet, "the Lord hath poured on you the spirit of deep slumber" (v. 9, 10). See what your sins have done for you! See to what degradation you have been brought by departing from the Lord and forgetting Him and His ways. His Word has become to you a sealed book, and your once solemn worship has become a mere form—a shell without a kernel, a body without a soul.

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"The vision of all is become to you like the words of a sealed writing,
Which men give to one that is learned, saying, 'Pray, read this;'
But he says, 'I cannot; it is sealed.'
And they give the writing to one that is unlearned, saying, 'Pray, read this;'
But he says, 'I am not learned enough.'"

In this strain the Prophet goes on from v. 9 to v. 16, denouncing the Lord's indignation and judgment: "I will proceed to act wondrously with this people, doing what is wondrously and marvellously strange," and utterly confounding their "wise and prudent men." As in Matt. xi. 21–25, the Lord Jesus first utters the terrible "*Woe to thee!*" and then speaks of "hiding the things of God from the *wise and prudent;*" so here the Prophet utters the "Woe to them that hide their plans from the Lord," after declaring that the wisdom of their "wise and prudent ones" would come to nought. It is *q. d.*, "You think to hide from Jehovah. Surely this is perversity (v. 15, 16), a turning of things upside down; as if the potter's clay were to act thus; as if the work should say to its maker, 'He has not made me,' and an image to its sculptor, 'He has no skill!'"

To such a pass have things come, there seems no room left for anything but judgment. And judgment did come in its most terrible forms: the nation was scattered and peeled; the cities became heaps; the fields were left desolate and waste; and this state of dismal ruin settled down on the land from century to century, after they had rejected the Light. When our Lord, in Matt. xv. 8, 9, quotes the words of v. 13, it is plainly equivalent to a declaration that the time had then come for the fulfilment of Isaiah's prophecy in this chapter, if the nation continued in their blindness. They did continue in it, rejecting Him who was "the Light of men;" and as a consequence the predicted judgment (v. 14) overtook them with awful exactness, "a marvellous and wondrous" work of judgment, every way peculiar in measure, time, and manner.

But the Lord Jehovah was intent all the while on manifesting also, in due time, His mercy and grace; and so after that long night shall have passed there is the dawn of a glorious day reserved for Israel. The Lord fixes His eye on it so intently, and its arrival is so sure, that He speaks of it as already at the door (v. 17).

"Is it not yet a very little while
And Lebanon is turned into a fruitful field,
And the fruitful field is counted as a forest?"

The land of Israel at large is signified by "Lebanon" (a

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part being taken for the whole), and it is announced that it shall all be blessed again, so blessed that what was once reckoned "fruitfulness" shall be looked back upon as unworthy of any such name. "Fruitfulness!" shall they say; "no, the fruitfulness of those days was mere wilderness-growth!" The land shall become a paradise, for the cause of desolation is gone, the frown of Jehovah has been exchanged for His smile of favour. And this physical fertility, this changed aspect of the whole country where Israel's tribes have their seat, shall be a sort of symbol of their new spiritual state, a state of far higher holiness than in the ancient days. On that day, Israel shall be able to understand Jehovah's working (v. 18), appreciating His teaching and applying it. They are no more dark, ignorant, degraded, unable to discover the Lord's mind in His Book (their Old Testament Scriptures), and specially the Lord's discovery of Messiah, the Saviour, the Beloved Son, and His suffering unto death to atone for our sins. They shall not be heard saying in that day,

"I cannot read it, for it is sealed" (v. 11).

On the contrary, the eyes of the long-blinded nation shall be opened, and with the Book spread out before them they read, and with ears unstopt they hear what the Lord's messengers proclaim.

"In that day shall the deaf hear the words of the Book,
And the eyes of the blind shall see;
No more obscurity and no more darkness" (v. 18).

Israel's *wisdom* and power to discern spiritual truth will return; even as King Nebuchadnezzar found his reason restored to him after his years of humiliation (his seven years, the full season of appointed humiliation) had run their course. Nor less shall their *joy* return (v. 19), when they have become "meek and poor in spirit," no more haughty, boastfully arrogant, as if natural descent from Abraham secured them every privilege and blessing and honour. Theirs is true joy, for it is "joy in the Lord," and it shall not only remain, but rise higher and higher.

"And they, meek ones now, shall increase joy in the Lord,
Yea, they, now pre-eminently poor in spirit among the sons of men,
shall rejoice in the Holy One of Israel" (v. 12).

Nor shall the nation's peace be any more troubled, either by the assaults of terrible invaders, or by feuds between man and man, arising from selfish aims and disregard of truth (v. 20, 21). These days are past; prosperity and peace prevail in all their borders.

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The Prophet now closes his strain of glorious prediction, bringing before us, by an additional touch, the scenes of holy service which the land and people of Israel shall present. The sight of what the Lord accomplishes in that generation (so unlike their fathers), who shall truly be the workmanship of God, shall affect other nations profoundly.

> "They shall sanctify my Name;
> They shall sanctify the Holy One of Israel;
> They shall stand in awe before the God of Israel" (v. 23).

And the old besetting sins of Israel disappear; the murmuring spirit, which in the wilderness so provoked the Lord, and their continual wandering away after idols, of which the Lord complained in that often-sung Psalm of Zion, the 95th (v. 8–10), has fled for ever.

> "They (Israel) who were of an erring spirit,
> Have come to an understanding;
> And the murmuring ones (Israel)
> Accept instruction."

Others also join them; for the words of v. 23 may be extended to mean, When men see what the Lord has wrought in the case of Israel, they shall with one consent give glory to God. The idolaters and the cavillers, the followers of falsehood and the infidel fault-finders, men of all shades of wrong opinion and feeling, shall acknowledge the Lord's ways of wondrous grace, and own that what they called the foolishness of the Cross was indeed the Wisdom of God and the Power of God.

Art. VI.—"THE MAN OF SIN." *

2 Thess. ii.

Whether St Paul be alluding, in his cautionary words at the beginning of this chapter, to any misconception of his meaning in the language he made use of in his first Epistle, or whether he refers to some false writing published in his name, is a matter of comparatively little consequence. Paley, indeed,

* We do not wholly accord with the following article; but we gladly insert it, partly because there is a tendency among those who advocate an individual Antichrist to extenuate the abominations of the Papacy. We ourselves believe in an Antichrist, at once individual and collective.—Editor.

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reasons in his "Horæ Paulinæ" in favour of the former supposition, and seems to support it by strong arguments. At all events, the Thessalonians were exceedingly unhinged by the mistaken idea they had adopted, that the second coming of our Lord was immediately at hand, and St Paul felt it a matter of great moment to set them right upon the subject. He informs them, therefore, of a great apostasy that would previously take place, and of a Man of Sin, the Son of Perdition, who would figure on the stage of the external church, and would be allowed to play his evil part for a certain space of time, till, at length, the Lord's coming would destroy him.

Who is this "Man of Sin?" is a question of much interest and consequence.*

There are many who, on various grounds, conceive to be meant thereby some single individual who is still to be expected—a greater paragon of wickedness than the world has ever yet beheld—an open and declared infidel, and one who will contend, *aperto Marte*, with Christ and with His saints. The advocates of this idea are partly Papists, partly Protestants, who, however utterly at issue upon other points, are agreed, at least, in this, that they exonerate the Pope from the odium of the title, believing that it is not he to whom it can be applicable, but that we are rather to look for another. The Papists are, naturally enough, of this opinion, regarding the Pope as the "Most Holy Father," and as so far from meriting the title of "the Man of Sin," that he is the infallible vicegerent and representative of Christ.†

But that Protestants, and even Evangelicals, should fail to see the features of the Popedom in this chapter, is not so easily accountable. It arises partly, doubtless, from their being possessed of the idea that, as the singular number is used by the Apostle, he must needs intend an individual, and partly from their thinking that Papal wickedness, however great, has never reached to such dimensions as the epithet which the Apostle

* "A student of prophecy (as I have somewhere read the story) put to the Lord Chief Justice of this ancient realm (Sir Matthew Hale) the direct question, 'Whether he did not think the Pope and the Roman Church distinctly exhibited in the portraiture of the Little Horns, and the Man of Sin, and the Harlot?' 'Really, sir,' replied his lordship, 'I have not studied the subject with the same care as yourself; but, if an individual were brought before me, described with equal minuteness in a public hue and cry, and as curiously answering in every particular to this same minute description of his person and character, I should certainly commit him to take his trial.'"—*Faber's Prov. Letters*, i. 224.

† "Romanus Pontifex," says Dr Whitaker, "non aliter Christi vicarius est nisi ut nox diei, quia, ubi Christus est, ibi pontifex esse non potest."

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uses must imply. There are those, indeed, among our brethren, who will admit a kind of germinant fulfilment of this prophecy in the history of Popedom, but look for the full growth and stature of this "Son of Perdition" as a matter of futurity.

Now, in answer to the first assertion that, inasmuch as St Paul speaks, not of "Men of Sin," but of "the Man of Sin," he must needs intend an individual, it has been well observed by Bishop Newton that it is agreeable to the phraseology of Scripture, and especially that of the prophets, to speak of a body, or a number of men, under the character of one. Thus a king stands, in Daniel, for a dynasty of kings (Dan. vii., viii.), as also in Rev. xvii.; the high priest for the series or order of high priests (Heb. ix. 7, 25); a single beast for a whole empire (Dan. vii. viii.; Rev. xiii.); "the woman clothed with the sun" for the true Church of Christ (Rev. xii.), and the woman clothed in purple and scarlet for the corrupt and meretricious church. The article before ἄνθρωπος, as the learned Dr Whitaker observes, does not always limit to an individual; for we read in Mark ii. 27, "τὸ Σάββατον διὰ τὸν ἄνθρωπον," and in Luke iv. 4, "οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος," &c.

It may be observed, again, of the whole course and series of the Roman Pontiffs, that there has been a marvellous oneness and identity of policy pervading them. That idiosyncrasy of character which we observe in individuals may here be traced through a long-continued course of individuals, insomuch that the many hundred sitters in the Papal chair might very well be treated as one man. Dr Newman has himself so treated them in a remarkable passage in his "Lectures on Education" (1852). "Such," he says, "is he, in the history of ages, who sits on, from generation to generation, in the chair of the apostles, the Vicar of Christ, and Doctor of His Church." Each pope in succession may be said to have inherited, more or less, the mantle of his predecessor—a cloak of cunning craftiness—the wisdom which "cometh, not from above, but which is earthly, sensual, devilish." We are surely then not unwarranted in viewing the Apostle's "Man of Sin" as meant to represent the Papal dynasty, or that apostate church of which the popes are lively oracles and representatives.*

In reply to the objection that sin has never been exhibited in Popery on such a scale as to merit the Apostle's epithet, "the Man of Sin," one can only ask whether the portraiture of sin has been adequately drawn in Holy Scripture? If so, there

* It appears that both Irenæus, Origen, and Augustine understood St Paul thus, as speaking not of an individual, but a body of men.—Iren. v. 25; Orig. Hom. 30, in Mat.; Aug. in 2 Thess. ii.

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has been assuredly not a feature of it missing in the characters of popes and cardinals, and in the systems of theology which have had their imprimatur. Successive pontiffs have certainly so acted as if they had been anxious to vindicate their claim to the "bad eminence." "I wonder," observed Bishop Abbot "if anywhere or ever, more sin could be discovered than is to be seen everywhere among the Roman pontiffs. A nefarious race of men, than whom nothing has ever been heard of in the universe more odious or abominable. I would be ready to forfeit my existence could there be found in any series or succession of human beings so many monsters,—men whose most amazing turpitude cannot but raise horror"—*Definitio Antichristi*, p. 185. We need only draw our proofs of this from Papal Rome's own poets and historians.

The "Historia de Vitis Pontificum" of Platina was written by an author of their own, and is always quoted and referred to as a credible history; yet we need only draw upon his pages to prove that a considerable number of the popes were supreme in every branch of wickedness. Speaking of the short lives of some of them, he says that they were those "quos, tanquam monstra quædam e medio brevi Deus sustulit." Three of them, who reigned successively, Benedict IX., Sylvester III., and Gregory VI., he does not scruple to describe as "tria teterrima monstra,"—three most ugly monsters. Of Sylvester II., he informs us that he obtained his papal dignity by virtue of a compact with the devil, to whom he had promised the future possession of his soul and body on terms of being so assisted. The story of the succession of Pope Joan (or John VIII.), though it has been called in question, yet was so generally current in days long previous to the Reformation, that Platina and Stella, the pontifical historians, felt they could not well do otherwise than set her down among the popes. She appears therefore upon their pages under the name of John VIII., and they describe her as a woman of considerable talent, though depraved character, who, by concealing her sex, succeeded to the papal mitre. According to the story which they tell of her, she held the pontificate for nearly two years, but, being suddenly seized upon her passage to the Lateran with throes of child-birth, died miserably on the spot, and was buried in dishonour.

The Carmelite poet Mantuan, who wrote in the 15th century, corroborates this shameful history, by numbering Pope Joan among the tenants of the pit below, hanging there in torments. Indeed he represents her as only one amongst a number of mitred heads whose luxury, debauchery, adultery, and in-

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cest, had earned them the same tortures; whilst, meanwhile, their remains on earth were lying under sepulchres elaborately carved and richly gilded, admired and adored by the rude multitude. Gibbon tells us of Marozia and Theodora, two sister-strumpets, that "they rewarded the most strenuous of their lovers with the Roman mitre;" and it is too well known in the case of some (as of John XIII. and of Julius III., the contemporary of our English martyrs), that the enormity of incest, and of the sin of Sodom, were not unpractised by them. That full many of them were the patrons of murders and of massacres, and slew their thousands and tens of thousands of the saints of God, is a matter too notorious in history to need specification. It was a pontiff of no small mark among the Papists, Pope Gregory XIII., who ordered a thanksgiving for the bloody tragedy of St Bartholomew, and had a medal struck on the occasion. In short, the heathen atrocities of a Nero, Domitian, and Caligula, were vied with, or exceeded even, by not a few among those men who claim to be not Christian prelates merely, but the vicars and the substitutes of the Saviour upon earth. Thus, when Guicciardini, the historian, calls Leo X. a good pope, "I mean not," he says, "goodness apostolical, for, in those days, *he* was esteemed a good pope who did not exceed the wickedness of the worst of men."

If ὁ Ἄνομος, "that wicked," be rendered according to its strict literal meaning, "that lawless one," its applicability to the Roman Pontiff is unquestionable. It is not he indeed alone who has transgressed God's holy law, but it *is* he alone who has assumed the power of dispensing with it, and of absolving men from the obligation of obeying it. Many besides *him* have violated solemn oaths and obligations, but it is he alone who pretends to have the power of releasing men from the obligation of fulfilling them. Not only "jura negat sibi rata," but he pretends to have authority from heaven to release all other men from the obligation of their duties, and to license them in acts of sin and immorality.

In the bull with which our Queen Elizabeth was favoured by Pope Pius IV., "we pronounce," he says, "that all whosoever by any occasion have taken their oaths unto her, are for ever discharged of such their oath, and also from all fealty and service which was due to her by reason of her government." Such, on that notable occasion were his words; and he was fully borne out in them by the decisions of his canonists, who tell us that "Papa potest dispensare contra jus divinum"—"Papa potest dispensare contra jus naturæ"—"Papa potest dispensare contra Novum Testamentum"—"Papa potest dis-

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pensare de omnibus præceptis Veteris et Novi Testamenti." * Here is *ὁ Ἄνομος indeed!*

That "he opposeth and exalteth himself above all that is called God, or that is worshipped," can hardly, one would think, be well denied, when the following description of recent proceedings at St Peter's is compared with the words of the Apostle. "After the Pope has gone back into his throne the host and the chalice are solemnly carried down from the altar along the floor, then up the steps of the throne. Here is he, seated in the temple of God, and up to him is carried all that is called God. *He above, it* below; his crown, at this moment, on the altar; his enthroned person higher than the sacrament. While others kneel and prostrate themselves to receive it, it is handed to *him,* seated on his throne." The author observes that the very words of this passage were brought to his mind by the proceedings of that morning. "The Pope," as he observes, "does not *say* that he is God, but, as God, sits in the temple, and, without *saying* he is God, shows that he is."† It has been maintained indeed, by our literalists, that the temple must needs be the temple of Jerusalem, as rebuilt in days to come; but surely they who call to mind the application of this term by the Apostle to the whole body of believers, may be disposed to acquiesce in Chrysostom's remark, "*Καθεσθήσεται εἰς τὸν ναὸν τοῦ Θεοῦ, οὐ τὸν ἐν Ἱεροσολύμοις μόνον, ἀλλὰ καὶ εἰς τὰς πανταχοῦ ἐκκλησίας.*"—*Chrys. Op.* par. 1718–38, quoted in Jewell's works, iii. p. 348, P. S. E. The late assumption by the Pope of God's infallibility, imposing, by law and statute, the duty of believing him invested with it, is a still further illustration of the words of the Apostle, "showing himself that he is God," a decree rivalling in blasphemy that of the Lateran Council of Leo X.'s days: "In papa est omnis potestas supra omnes potestates tam cœli quam terræ" (Leo X.)

If the word *σέβασμα* ‡ refer, as it has been thought to do, to the imperial title of *Σέβαστος*, or Augustus, then does that clause describe the Man of Sin "as lifting up his head above all secular authority; and this, as is well known, has ever been the practice of the popes of Rome, who find in "the greater light" which God created their own image and similitude, while in "the lesser light" they find the likeness of the emperor; and it is sufficiently notorious that kings have been their vassals,

* The Pope can dispense against the law of God, against the law of nature, against the New Testament, and with all the precepts of the Old and New Testaments.

† Italy in Transition, by Rev. W. Arthur.

‡ Which our translators render "that is worshipped."

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and have been occasionally made to serve the office of their grooms and of their footstools.

"Ye know what withholdeth," says the Apostle to his Thessalonians, "that he might be revealed in his time." Here, if we admit the Fathers as our commentators, they will tell us that the withholding power was that of the Emperor of Rome, and that so long as his reign continued in that city the Antichrist would not be able to break out; and we know, in fact, that the Pope of Rome was under curb and bridle till the Western Empire ceased, and the seat of the imperial government was removed to a far distant capital. The concurrence of the Fathers on this head is remarkable. The following are two or three specimens, as produced by Dr Whitaker:—

The Apostle spoke, says Chrysostom, *περὶ τῆς Ῥωμαίκης ἄρχης*, of the Roman empire, and therefore expressed himself *συνεσκιασμένως*, covertly or darkly, inasmuch as he was unwilling to incur *περιττὰς ἔχθρας*, needless enmity. And in this exposition Chrysostom declares that he was not original, but followed others. Tertullian again suggests it as an urgent reason why Christians should pray for the preservation of the empire, "Quod vim maximam universo orbi imminentem, Romani imperii commeatu scimus retardari,"—because the tremendous outbreak with which the world was shortly threatened was retarded by the reigning power and the free intercourse it furnished. So Cyril of Jerusalem declares that Antichrist would come when the times of the Roman Empire were fulfilled; and Augustine, that when the Roman Empire, which bears the sway over all nations, shall recede and be taken out of the way, then Antichrist, the fountain of iniquity, will come. "That working of Satan with all power, and signs, and lying wonders," which is stated in the 9th verse of the chapter as attending on the advent of "the Man of Sin," is too obvious a feature of the Romish system to need any production of special instances to prove it. The winking of the sweating images, the apparitions of the Virgin, and the far-famed blood of Januarius, are devices of the Romish Church familiar to us all.

"The strong delusion," *ἐνέργεια πλάνης*, by which the votaries of the Man of Sin are spell-bound, is an awful statement, and it is the only key to the otherwise inexplicable fact that men of mind and master intellects have embraced, in many cases with infantine simplicity, the absurdest fables Rome has palmed upon her votaries. It may be true that a considerable portion of her priesthood may laugh, with Pope Leo X.,* at

* "How profitable is this fable of Jesus!" he is reported to have exclaimed to one of his cardinals.

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what they feel to be mere lucrative impostures; but it is impossible to think that *all* Rome's functionaries are conscious of her frauds. "Deceiving and being deceived," has been doubtless the character of many of them. It would be hard to suspect Newman of being aware that he has "a lie in his right hand;" and yet he has edited a book of the lives of British saints, which contains such fairy tales as might tax the credulity of little children. Once let men be persuaded in their minds that Rome, not Scripture, is God's Bible, and that saving faith is a belief in all her oracles, and then they must needs be of opinion that to listen to their common sense in resistance of those oracles is nothing better than a mortal sin. Even such a man as Fenelon, when certain statements of his were condemned by Innocent XII., exhorted his flock to "perfect submission and unreserved docility, lest," said he, "we should swerve insensibly from that simple obedience of which, by the grace of God, we wish to set you the example to the last breath of our life." A late writer, Abbé Migni (quoted in the *Clerical Journal* for August 1856), expresses himself thus:—"If the Church is the judge of controversy, I ought to lay all my difficulties at her feet, and to acknowledge everything whatever to be clear, certain, definite, as soon as she has so pronounced. Rome has spoken: the case is settled." Well may Gibbon style the popes "the great masters of human credulity."

The Apostle tells us of this "Man of Sin," that the Lord will consume him with the spirit of His mouth, and destroy him with the brightness of His coming. Luther frames a prayer out of this prophecy, in which he invites all who love Christ's kingdom and salvation to unite with him. And surely all who answer to that character will be ready to give ear to the request.

"Dominus noster, Jesus Christus, qui cœpit ore Spiritûs sui occidere illum adversarium suum, velit propediem etiam illustratione adventûs sui destruere eundem! 'Amen' dicat, et omnibus votis optet, et in hoc quicquid poterit faciat, quisquis diligit regnum Dei et salutem suam."*

An impressive comment is that of Bishop Jewell on the solemn language of St Paul in the 12th verse of the chapter.

"Now," says he, "if we have the Word of God before our eyes, and regard it not, nor be thankful for it, nor set price by it, God,

* "May our Lord Jesus Christ, who has begun to slay that adversary of His by the mouth of His Spirit, speedily also destroy him by the brightness of His coming! Let every one who loves God's kingdom and salvation, say his Amen, and desire it with his warmest wishes, and do all he may towards promoting it!"—*Luther's Preface to Barnes' Vitæ Pontificum.*

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in His justice will withdraw it from us. Then shall we delight in darkness, and have pleasure in error; our latter end shall be more dreadful than our first beginning. This is it which Paul saith—'God shall send them strong delusion'—that is, His Holy Spirit, the Spirit of truth, shall depart from their hearts; and the power of Satan shall dwell in them, and wholly possess them. This is the first judgment of God, 'And this is the condemnation,' &c. They forsake the light, and delight in darkness, and this is their condemnation. They will not understand, nor seek after God, that they may be reformed. The Prophet saith, 'Because he loved cursing, it is come upon him; and because he loved not blessing, so shall it be far from him.' God will strike them with blindness. They shall be astonied. They shall fall into rebuke, and the snares of the devil. They shall be drowned in destruction and perdition.

"From hardness of heart, and contempt of Thy Word and commandment, good Lord deliver us."

Dr Whitaker observes that, as it was a question put by some of the Jews of old—"When Christ cometh, will He do more miracles than this Man doeth?"—so we might most truly ask with reference to the Papal dynasty, "When Antichrist cometh (such an one as the Papists look for and expect), will he do greater things, or worse, than have been perpetrated by these Pontiffs?" But, as the Jews could never see a Saviour in the true Messiah, so, as Calvin forcibly remarks, the Papists cannot see the Antichrist in him whose yoke of tyranny is on their necks. Their imaginary Antichrist of three years' and a half continuance prevents their eyes, says he, from seeing him in whom the marks and badges of that adversary, as delineated by the Spirit, are obviously apparent. Bishop Abbot puts the matter in a neat sharp form, as follows:—"Christus, testaceo vase, thesaurum salutis offerens, repudiatus est per inscitiam a Judæis. Antichristus, aureo poculo, venenum propinans, suscipitur per amentiam, a Christianis"*—*Dem. Antich.* p. 135.

This remark applies only, of course, to Papists. One cannot but lament that so many of our more enlightened brethren should, in this instance, concur with them. Once relieve the Roman sorceress of the odious title of the Antichrist, and she seems, in the eyes of many, to lose half her evil. Her golden cup is very fascinating to the eyes, the wine contained therein very pleasant to the taste; and, if they can believe that it is not

* "Christ, offering the treasure of salvation in an earthen vessel was repudiated through ignorance by Jews. Antichrist, by proffering poison in a golden cup, is received, through madness, by Christians."

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Babylon who proffers it, or not that "Man of Sin" this chapter stigmatises, the cup, it may be feared, will not be long declined.

The following passage in that excellent old commentary, Caryl upon Job, appears so applicable to the men who follow the delusions of "the Man of Sin," either as open and professed Papists, or under the specious cloak of Anglican High Churchmen, that it will form a very suitable conclusion to this little tract. Drawing his inferences from the text, "Cannot my taste discern perverse things?"—"Observe,'" says he, "reason distinguishes truth from falsehood, as the palate distinguishes bitter from sweet. Reason is the soul's taster. Princes have their tasters before they eat, lest there should be poison in the dish. God hath given unto man a taster for his spiritual meat. The Pope will not suffer the meat he provides and cooks to be tasted; but will have it swallowed whole, or else he will thrust it whole down their throats. It is alike spiritual tyranny to starve souls and to cram them. It is our duty, when meat is set before us, and we are at a full table of knowledge, where variety of doctrines and opinions are served in, then to call for our taster. We may be surfeited else, if not poisoned. There may be a wild gourd among good herbs in a pot, and so 'death in the pot' too; therefore, first taste, then eat and digest. A Christian hath a taste to discern error from truth; why then should he be denied the use of it? A woe is pronounced against those who offer unwholesome doctrine. Isaiah v. 20, 'Woe unto those who call evil good, and good evil; that put light for darkness, and darkness for light; that put bitter for sweet, and sweet for bitter.' A like woe is due to them who will not give others leave to discern for themselves what is good or evil, light or darkness, bitter or sweet. As good let another *live* for us as another *taste* for us. And *their* misery will be little less than the woes of those men who cannot, or will not, take pains to distinguish when evil is called good, and good evil, when light is put for darkness and darkness for light, when bitter is put for sweet and sweet for bitter; or (as Job speaks here) whose taste cannot 'discern perverse things.' There are some whose taste is so far from discerning perverse things, that it is easy to discern their taste is perverse; for, bring them wholesome, true, and savoury doctrine, they say it is bitter or false doctrine; bring them *false* doctrine, a lie, a dream, a fancy, a mere human invention—dish out such provision before them—*that* is excellent cheer. This was the heaviest curse which God sent upon the Gentiles; Rom. i. 28, 'God gave them over to a reprobate mind to do those things which are not convenient,' that is, to a mind void of judgment; a mind that could not taste or distin-

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guish things; therefore the issue or effect was, 'they did things which were not convenient;' as if a man, being able to judge of meats, eats poison, or meats most contrary to his health and constitution.

"It is a fearful judgment to be given up to a mind that cannot discern truth from falsehood, the oracles of God from the forgeries of men, superstition from holy worship. It is a sad thing to lose our spiritual senses. Such as play the wantons with the Word of God, and walk below the truths they know, are at last given up to a mind not able to know the word of truth, and then they swallow down error for truth, and suck in deadly poison like sweet pleasant wine. The apostle, speaking of the difference of doctrine under the metaphor of meats, saith, 'Milk is for babes, but strong meat is for them of full age, even for those who, by reason of use, have their senses exercised to discern good and evil;' that is, their spiritual senses exercised to taste this from that doctrine, and not to swallow every doctrine alike. It is a great blessing when people have 'senses exercised;' and it is a blessing we have much cause to pray for in these times. That many palates are out of taste is too apparent by the number of heterodox opinions which go down without disrelish. Some, which would even make a man tremble to name them, are entertained with delight. Some, which dissolve our comforts, and break us off from comfortable communion with Christ—some which shake, if not overthrow, the very foundations of faith, are swallowed as pleasant morsels. Doth not this convince that there's a want of Job's taste among us to 'discern perverse things?' Therefore, get your senses exercised; be established in the present truth, that ye, as this holy man, in the midst of all bodily distempers and outward troubles (which usually put the natural palate out of taste), may yet, even then, as he, have your inward senses exquisite, and your spiritual palate exact, to discern right from perverse things."

Art. VII.—LOOKING AT THE BRIGHT SIDE.

Most persons have heard the saying of the philosopher, that "a disposition to look at the bright side of things, is better than to be born to a thousand a year." Still we should remember, that while it is not right to be desponding and foreboding, it is wise not to be over sanguine, nor to overlook real

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danger. "Hope must have reason," that is, have a good ground for its conclusions, that it may not at last "make ashamed." While some put all comfort away from them, and refuse to hope even though God has sown seeds of a plentiful harvest, others shut their eyes against stern facts, and gaze at a brightness which grows out of their own imaginations, not a heaven-born light, but an *ignis fatuus*, which belongs to earth, and lures on to bitter disappointment.

We desire now to say a few cheering words to true Christians, who alone have a bright side, and who ought continually to look at it.

If any should read this paper who are not Christians, and so do not possess this real bright side, we would first ask them to consider the way in which alone any can come into this happy condition, and to remember that this way is now open for them. The unconverted and unpardoned are said, by God himself, to be "in darkness," yea, to *be* "darkness;" to walk "in darkness," and so travelling on to a dark eternity. This is the condition of all by nature; but some have discovered their evil position and dark prospects. They have been convinced that their history and hearts are alike dark. They then looked to heaven and all was dark there. The hopes they long cherished died, and deep gloom settled round them. Then a voice was heard, saying, "I am the light of the world, he that followeth me shall not abide in darkness, but shall have the light of life." Happy those who can say—

> "I came to Jesus and I found in Him my star, my sun,
> And in that light of life I 'll walk, till travelling days are done."

That voice of inviting love is still sounding, "The life is still manifested," and the "life is the light of men." From the living, loving Saviour, there flows, to all who trust Him, the light of peace, joy, hope, and holiness, and only those who refuse to come, are excluded from all this blessedness. Alas! of how many it may be said, "they know not, neither will they understand, they walk on still in darkness." Those who have "received Christ Jesus the Lord," are encouraged to "walk in Him who is the light;" to "walk in the light as God is in the light;" and if they always did so, there would be no need to exhort them to look on the bright side. If the believer did but look directly to the Saviour, even as the earth faces the sun in summer, all would be bright; but few habitually do this. There is too much obliqueness, and hence darkness and coldness are often realised. We know, from experience, that the children of light require to be continually exhorted to look on

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the bright side, and they should constantly seek the Holy Spirit's aid to enable them to do so.

I. *Look on the bright side as regards your spiritual position and prospects.* If we who believe, could always realise what we are in Christ, even "light in the Lord," and whither we are going, even to "the inheritance of the saints in light," all would be well. Grace is very bright, and glory will be excessively bright. Nothing can affect the believer's oneness with Christ, or alienate from him that inheritance to the lively hope of which he has been begotten. It is the privilege of every believer to say, as he looks at his new relationship, its source, and end, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is" (1 John iii. 1, 2). How many tried children of God, while doing this, have found sickness, poverty, pain, the prison gloom, and the martyr's cell, to be the very gate of heaven!

But some Christians who never expected again to doubt and fear, and whose confidence and joy others have almost envied,

> "Have found their latter stages worst,
> And travelled much by night."

In some instances, there have been physical causes for this depression, beyond all human help, and we wonder much why God has permitted it. Take, for illustration, the case of the poet Cowper. In others, the sins of their regenerate state, their failures in duty, the want of glowing devotion, and of supreme love to God, have so weighed upon their mind, as to produce gloom and sad questionings. To such, we would especially say, look at the bright side as regards what you are in Christ now, and remember that this insures your being with Christ for ever. Remember that when you trusted in Jesus, and by faith identified yourself with Him, that God ratified the act; or rather, that what you were helped to feel, do, and say; was a faint echo of what God had already done. In Christ your judicial standing ever remains the same.

> "You must not trust the sweetest frame,
> But wholly rest on Jesus' name."

And that name must still be your solid rock, when you most deeply feel your own vileness and weakness. The only enduring brightness is what Christ has done, and done for you; and remember that God looks on you, and will bless you according

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to His own appreciation of the value of the work, and the glory of the person, of His well-beloved Son. It was to very imperfect saints that Paul made the cheering announcement, "Who shall also confirm you unto the end, that you may be blameless (uncharged) in the day of Jesus Christ;" and why should not you take the full comfort of what Christ has done, and what you are in Him? If you had been a thousand times more devotional, loving, and zealous than you have been, if your spiritual course had been without a single break or flaw as regards continuousness of joy and peace; yet your only resting-place, your single hope for eternity, your one fountain of peace and joy, must still be the work of Jesus *for* you, a work which is altogether without you.

Perhaps you may say, is it then of no importance whether I am peaceful and hopeful, or doubting and desponding? Far, very far, from that. The Lord's glory, also your happiness and usefulness, are closely connected with your spiritual prosperity; but *this* can only grow out of your looking at Him who is the bright and glorious one, and who hath "healing in His wings." Thus it was, that your joy in God came at first, and if it is disturbed and weakened, thus only can it be renewed. If you say I cannot lay hold on my position in Christ, or feel sure that I have any bright prospects, then leave off looking for evidences, and go to Christ as at first, go as a sinner, use the free warrant found in the unconditional invitations, grasp again "the faithful saying," and joy will return. If you have not "held fast the beginning of your confidence," take hold on what you grasped at first, and the same blessed effects will follow. Then will the returning light of God's countenance discover the causes of your gloom, and against these enemies of your peace, whether wrong sentiments, legal tendencies, inordinate care about earthly things, or the spell of social ties, or any other cause, you will do well constantly to watch. Still needful for you is the declaration, if "ye, through the Spirit, do mortify the deeds of the body, *ye shall live.*"

II. *Look at the bright side as regards God's providential dealings.* It is not easy always to do this; many eminent Bible saints have failed for a time, but they have succeeded at last; and after sore trial, they have come forth as gold. To some all has seemed so dark and cheerless, that they could not see where any light was to come from. They looked at circumstances and probabilities, instead of looking to God and His Word. Listen to some of their complaints, perhaps yours also. "Thou hast brought me into darkness;" "my strength and my hope are perished from the Lord." "It is better for me to

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die than live," moans peevish Jonah; while the great champion Elijah groans out, "Now, Lord, take away my life." David, Asaph, and others, passed through similar exercises, but all of them proved at last, that "light *was* sown for the righteous." In due time, it sprung forth like the day spring, and then bitter moanings were succeeded by the sweetest songs. Behind the cloud that enshrouded them, there was hidden a bright light; God brought them forth into it; and we hear them singing, "The Lord is my portion, saith my soul." "Whom have I in heaven but thee?" "God is my light and my salvation; whom shall I fear?"

Tried saint, treading the "valley of the deadly shade," hemmed in by apparently impassable difficulties, "hope thou in God, who is light, and in whom there is no darkness at all." If you cannot lay hold on a precious promise, trust a divine perfection. If you can find no precedent to encourage you, remember that God has not exhausted all His resources on the deliverances of any or all of His people, who have gone before. If it be still very "dark, and Jesus is not come to you," be you sure that He will come at the right moment, if you will only expect Him.

But is there really no bright side to your present circumstances? Have you no mercies left? While casting your care, and making supplications, is there no scope for thanksgiving? (Phil. iv. 6, 7). Search and see. Compare your case with others; your condition with that of many of God's chief favourites; and especially your circumstances with what you acknowledge to be your deserts; and sure some streaks of brightness will appear; and they will grow larger as you give thanks, and cherish hope in God. "Dark providences (says one) are often but the screen to hide some royal piece of eternal beauty, which God intends to exhibit to our admiring eyes. The screen may look black and impenetrable, but the unvailing is as the chariot of the cherubim. What is darkness now, will one day be as clear as sunshine. Only let the all-wise One use us for toil or suffering, for a keen gilded instrument, or for a plank in the mud, for the Master's feet to cross some ditch on; trust Him, though unseen; still love Him, and still believe that all is bright around the throne, and that God knows what He is about, far better than we do; and wait His unfolding will." Impatience and hasty conclusions can do no good, and may do much evil—may hinder, but cannot help. The following is a true testimony:—

"Man doubles all the evils of his life by pondering over them. A scratch becomes a wound, a slight becomes an injury,

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a jest an insult, a small peril a great danger, and a slight sickness often ends in death. We should always look on the bright side of life's picture." This is doubtless all true; but the really "bright side of life's picture" is the Christward side always. How many have never learned this!

III. *Look at the bright side of the characters and motives of others.* Nothing tends more to make a person unhappy, and to hinder his usefulness, than a habit of perpetual fault-finding. Mr Newton remarks on the words of Paul, "Charity thinketh no evil," that "suspicion of heart is especially to be deprecated. The tendency of the heart is to take the less favourable view of the actions of others." From such a state of mind, comes envy, evil speaking, and many other bad things, which are the moral antipodes of the characteristics of the love described in 1 Cor. xiii. "Nothing (says one) is ever lost, while much is gained, by attending to the *good* which we can find in persons, before searching out the evil."

Has not God set us a glorious example in this respect, in His Word? Amidst the many references to Old Testament saints, which are found in the New Testament, there is not any instance of exposure of their weaknesses and failures. But how severely have many modern writers handled some of the ancient worthies! They have not looked at the bright side of their characters, and the triumphs of their faith, so much as at their sins and shortcomings. This is not to be in sympathy with God. We should not indeed justify anything wrong; but surely we should not be severe, where God is silent. The judgment-seat is not our place, though we are very apt to get into it. There is very much in us to be borne with; we think others should judge us by our course, and not by our exceptions; and should we not do the same with reference to them? Looking at the bright side of others, and endeavouring to think the best that truth will allow, opens channels for happiness; whereas an opposite course isolates, sours, and makes those who do so undesirable companions. No one really likes those who set up for spiritual detectives; we cannot feel much at ease in their company.

IV. *Look at the bright side of the state of religion around us.*

There is a *dark* side; no one can deny this. Not to go beyond our own country, among the hundreds of millions of heathens, Mahommedans, and apostate Churches, the infidelity, superstition, worldliness, sensuality, pride, and dishonesty, mixed up more or less with our Christianity, is very saddening. It seems impossible to lay on the colours too dark while

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describing these things. Let us carry this sad case to the Lord in prayer, "sigh and cry for the abominations done in the land." But *all* is not dark; there is a bright side to religion even in our times, and, in many respects, it is larger and clearer than in the former days. There are a good many upright, spiritual, loving, zealous Christians to be found in various denominations; there can be no doubt of that. There are many earnest, diligent, wise labourers, whom God encourages and owns. "There is fruit that will remain;" the reapers of this age and the sowers of the past will, we believe, rejoice together. If we get out of communion with God, get suspicious of others, or get disheartened in our work, we are sure to think things are worse than they really are. It was when Elijah was disheartened and fled from his work that he sighed out, "I only am left." If we trace the man of God to the mount of communion, and view him when the still, small voice has hushed his troubled spirit, we shall hear God himself tell him of "seven thousand" yet reserved by Himself, and see the cast-down prophet rejoice in the blessed fact. Let us, while eschewing doubtful things, and denouncing all wrong things, take care to keep our sympathies alive with all that is good, useful, and beautiful. This will preserve us from becoming "complainers," as we grow older. There are various things which other Christians do, and which they seem to do good by, that neither our consciences, tastes, nor abilities would perhaps warrant our uniting with; but we need not oppose or rail at them. We are not responsible for what is done; we could not hinder it if we would, and perhaps would not if we could. If such labourers do any real good to the bodies, minds, or souls of men; if they break up ground which our ploughshares would not penetrate, and so are pioneers for others who are more refined, let us not find fault. If Christ is preached, we should say with the apostle, "I therein do rejoice,—yea, and will rejoice."

V. *Look at the bright side of the destiny of man and the earth.*

There is a large scope for hope; the sure word of prophecy is "a light that shineth in a dark place." The pages of inspiration are flooded with glory as regards the future of man and his world. The great result of all this is summed up in the following wondrous declarations:—"The earth shall be filled with the knowledge of the glory of Jehovah as the waters cover the sea." "The Lord alone shall be exalted in that day." "The nations of the saved shall walk in the light of the new Jerusalem." "There shall be no more curse, sorrow,

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or crying." "Behold I make all things new." "The creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Let us then, according to these promises, look for the new heavens and new earth, wherein dwelleth righteousness. The habit of our souls should be "Looking for that blessed hope." We do well to remember that hope and holiness are intimately connected; and, consequently, hope and happiness. We know that before the morning cometh, there will be a very dark night; war must precede peace, and a fearful apostasy prevail before the universal triumph of truth is realised. May God prepare us for these fast coming times of trouble, and prevent us from sanctioning anything which tends to bring on "the perilous times of the last days." But we must and will look beyond all this, beyond the woe-trumpets, and the vials, and the earthquake shock, to the time when the kingdoms of this world shall become the kingdom of our Lord and of His Christ, and He shall reign for ever and ever.

There are three things which sometimes dismay—looking within on our own hearts, round upon our enemies, and forward to what is coming upon the world. Look in, and if your sin and guilt dismay, look back to the Cross. Look round, and when oppressed by the sight, look up to the enthroned Mediator. Look forward to the coming storm, and then beyond it. Beyond the troublous ocean of time is the continent of Eternal glory, all bright with God's own light. Beyond the region of sorrow, trial, and conflict, rise the turrets of the New Jerusalem, where there shall be no more sorrow, tears, or death.

VI. *Look at the bright side of sorrowful service.* There is joy in God's work, and happiness in seeking to glorify Him; but still real service is often sorrowful service—all true sowers sow in tears. It was thus with all the prophets, so also with the Great Master and His apostles; and it must be so to the end. It is true that we are now living in smooth times, and some of God's servants seem to ride on the top of the tide, with a favouring wind filling their sails. They do much work, are well paid for it, have great applause, and much success. We doubt not that they have something out of sight to counterbalance, some bitterness which the heart only knoweth.

There are many who have to prosecute their work amidst much discouragement, with very few to cheer them, and some ready to blame them for not succeeding better, according to *their* estimate of success. How many have had and still have to contend with poverty, trials, and disappointments, who—

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"See every day new straits attend,
And wonder where the scene will end!"

Some have to minister in lonely, out-of-sight spheres, and in very "few things." It may be at the close of life some true labourers have concluded that, after all, they have done but little good. The enemy also torments them about this. Their life-work sometimes appears like a range of bleak-looking hills, bearing little fruit. In such moments as these, the fertile valleys and the fruitful dells among these hills, where many a plant is growing and bearing fruit from the seed which they scattered, *are not then seen.* Such may forget what God has done by them, but He whom they have served in feebleness will not forget. They shall see the fruit of their service in heaven, and possibly may be surprised at what God hath wrought by them.

Think, discouraged labourer, of the despised and disappointed Master. He mourned over Israel not gathered, and Jerusalem impenitent; but remember that He never desponded; neither must we. Let us seek grace to stand ready in spirit for any service, however humble, and say, with David's servants, "We are ready to do whatsoever our Lord the King shall appoint." Remember that the Lord is looking on, and regards *quality* more than *quantity,* and is especially jealous that we do the will of our Father and not our own.

The Lord Jesus looked at the bright side all through life, and even in his darkest hour. "He set the Lord always before Him," and on the cross God set THE JOY before Him. The apostles "looked at the things not seen," set their minds on things above, and thus were enabled to say, "Sorrowful, yet always rejoicing." If "in heaviness, through many temptations," they still greatly rejoiced in the hope of the inheritance (1 Pet. i. 6). They not only rejoiced in hope of the glory of God, but they gloried in tribulation also, because they saw a bright side in what God's wondrous working educed from dark dispensations (Rom. v. 3–5). In thus acting they recommended religion, and exhibited its power and beauty. They knew that nothing but godliness had a bright side; they were sure that godliness had, because it has the promise of the life which now is, and of that which is to come.

In closing, one word to those who, like the writer, are getting near the end of life, with much to mourn over, more to be thankful for, and glory to hope for. "Experience worketh hope," and hope should soar and sing. Thus others will be encouraged, and God will be glorified. We have had our disappointments; it is well if they have not soured us. We have

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had our enjoyments; let us now help others to be happy. We have got our own special promises; let us look upward and expect God to make them good when flesh and heart shall fail. Let us take as cheerful a view of things as truth will allow and experience warrant; and be not backward to testify to others of the grace that has helped us hitherto.

At a large family meeting of old and young, the question was asked, Which season of life is most happy? After being freely discussed by the guests, it was referred for answer to the host, upon whom was the burden of fourscore years. He asked if they had not noticed a group of trees before the dwelling; and said, "When the spring comes, and in the soft air the buds are breaking on the trees, and they are covered with blossoms, I think how beautiful is spring! And when summer comes and covers the trees with its heavy foliage, and singing birds are all among the branches, I think how beautiful is summer! And when autumn loads them with golden fruit, and their leaves bear the gorgeous tint of frost, I think how beautiful is autumn! And when it is severe winter, and there is neither foliage nor fruit, then I look up, and through the leafless branches, as I never could until now, I see the stars shine through."

Well done, old man, this is "fruit in old age!" Happy are they whom God leads out under the blue heavens of His favour, and bids them behold the stars of promise, and speaks to them of the coming of Him in whom they are all yea and amen! Happy those who, when the world recedes, when the grass withereth and the flower fadeth, can rejoice in the great fact, "the Word of the Lord endureth for ever!"

Notes on Scripture.

Restoration and Conversion of Israel.

Paul's great sorrow for the Jews, his strong desire and prayer to God for them, that they might be saved, seem very natural. They were his brethren, his kinsmen according to the flesh; the people to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose were the fathers, and of whom, as concerning the flesh, Christ came. The history of God's dealing with them, occupying so large a portion of the inspired Scriptures, invests them with a peculiar interest in the eyes of many, who are not their brethren according to the flesh.

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Yet that interest is not so deep nor so general as we might reasonably expect it would be. Indeed, multitudes calling themselves Christians, seem to be wholly destitute of sympathy for them. They look upon that people as a nation of reprobates, finally cast off for their rejection of Christ and His salvation. But such is not the teaching of the Holy Scriptures. The declaration that "the Lord will not cast off for ever" will, it is believed, be verified in relation to them. That a glorious future is in reserve for them, it is the design of this article to show.

That they will be gathered from their dispersion and become the willing subjects of the Son of David, is sustained by abundant scriptural evidence. Their existence as a distinct people among all the nations where they have been scattered, may be regarded as strong presumptive proof that a restoration awaits them. The other nations of antiquity whose territory lay contiguous to that of Israel, have been blotted out of existence. The names by which they were known have been forgotten. But the Jews have not forgotten their origin. They trace their lineage back to the ancient patriarchs; and still the land in which their fathers dwelt, and the holy city Jerusalem, are invested with a peculiar sacredness in their eyes. Hoping against hope, like their progenitor Abraham, they still hold themselves in readiness to return and take possession of their ancient heritage. For as they read their inspired prophets, a restoration has been promised to them. Let us examine some of those prophecies on which the hope of their future restoration rests. One of them is found in Isaiah, 11th chapter. A part of this prophecy reads: "And in that day shall the Lord set His hand again the second time, to recover the remnant of His people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Hamath, and from Cush, and from Elam, and from Shinar, and from the Islands of the Sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and shall gather together the dispersed of Judah from the four corners of the earth." That this prophecy was not fulfilled at the time the commandment went forth from Cyrus, to restore and to build Jerusalem, is evident; for the context connects this event with the righteous administration of Him whom the prophet designates as a rod out of the stem of Jesse, and a branch growing out of his roots. It connects it also with the period when the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them; and when the earth shall be full of the knowledge of the Lord as the waters cover the sea.

And, besides, it is hardly possible, that at the time referred to, the outcasts of Israel, and the dispersion of Judah should have been gathered from the four corners of the earth.

All the captives taken by the Assyrians and by the Chaldeans were carried to the east. And all who returned, so far as the Bible gives any account of them, came from the eastern countries. Before the time of the return of the captive Jews from Babylon, there was little intercourse between the eastern and western nations. But after this, events occurred which caused a commingling of those different nations. Western Asia was invaded and conquered, first by the Greeks, led by Alexander, and afterwards by the Romans. The refluent waves of these invasions carried away many of its people, and scattered them among the nations of Europe. Hence, we find, that on the day of

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Pentecost many Jews were at Jerusalem, who were residents of most of the provinces of the Roman empire, the countries designated often in the Bible as the Islands of the Sea.

In Jeremiah, chap. xxiii., we find additional proof of the future restoration of Israel: "Behold the days come, saith the Lord, that they shall no more say, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." That this relates to a future restoration is evident from the preceding context: "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely, and this is his name whereby he shall be called, the Lord our righteousness." The phrase, "in his days Judah shall be saved," &c., is explained by the 3d verse, which reads, "And I will gather the remnant of my flock out of all countries whither I had driven them, and will bring them again to their folds, and they shall be fruitful and increase."

In Jer. xxxiii. 14–16, the above promise is in substance repeated, and in the same chap., 24-26, this language occurs: "Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, He hath even cast them off? Thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them."

In the prophecies of Ezekiel, we find many passages relating to this subject. In the 37th chapter, the prophet, after predicting that the two nations, Judah and Israel, should be united and become one nation upon the mountains of Israel, makes this important declaration: "And they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children for ever, and my servant David shall be their prince for ever." On this passage, Dr Scott remarks: "This cannot possibly be interpreted of any events which took place before the coming of Christ, and after His coming, the Jews were soon driven from their own land, and have never regained possession of it. Yet the language is so expressive, that it seems plainly to mean that the Jews should dwell in Canaan, under the rule of Christ, from the time intended through all generations to the end of the world."

In the 38th and 39th chapters, there is a prophecy respecting the invasion of the land of Israel, in the latter days, by Gog, the chief prince of Meshech and Tubal. The land invaded is spoken of as a land that had been waste, and the inhabitants as a people that had been gathered out of the nations. In connection with this prophecy, we find this declaration and promise: "And the heathen shall know that the house of Israel went into captivity for their iniquity. Therefore, thus saith the Lord God, now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name. . . . Then shall they know that I am the

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Lord their God, which caused them to be led into captivity among the heathen; but I have gathered them unto their own land, and have left none of them any more there." In several of the minor prophets, in Hosea, Joel, Micah, and Amos, there are predictions, more or less distinct, relating to the future restoration of Israel. But, passing over these, I call your attention to the prophecy of Zechariah, who prophesied after the return of the Jews from their captivity in Babylon. And as we have no historical account of any subsequent gathering together of that people, the predictions found in this book must have a fulfilment in the future. In chap. x. 6, 9, 10, the prophet, without doubt, speaks of a future restoration of Judah and Israel: "And I will strengthen the house of Judah and will save the house of Joseph, and I will bring them again to plant them, for I have mercy upon them; and they shall be as though I had not cast them off. And I will sow them among the people, and they shall remember me in far countries; and they shall live with their children and turn again. And I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them." And chaps. xii. xiii., xiv., contain a history of that people which evidently belongs to the latter days, and which represents them as dwelling in Jerusalem and in the country round about. In the New Testament we find no positive declaration relating to the restoration of Israel; but in several passages it is implied. Among these may be numbered the prophetic declaration that "He (Christ) shall reign over the house of Jacob for ever; and that Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." This closing part of our Saviour's prediction relating to the destruction of Jerusalem, seems evidently to imply a repossession by the Jews of their Holy City at some future period. These Scripture texts, and more of the same import, might be adduced, if necessary, to prove, I think conclusively, that a future restoration awaits the ancient people of God. Predictions or promises uttered by so many different prophets, and without any intimation that they are conditional, must surely have a literal fulfilment.

I now proceed to show that the Scriptures, both of the Old and the New Testaments, no less conclusively teach their future return to God in Christ. Foremost among the witnesses on this subject we may place the prophet Jeremiah, who says, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt. . . . But this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts; and will be their God and they shall be my people." Jer. xxxi. 31-33. Similar is the testimony of Ezek. xxxvii. 23, 26: "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them, so shall they be my people, and I will be their God. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them. And I will place them and multiply them, and will set my sanctuary in the midst of them for evermore." These promises are connected with predictions of a

future restoration which have already been considered. Very pertinent also is the testimony found in Zech. xii. 10: "And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one is in bitterness for his first-born."

By reference to the context and to Rev. i. 7, it will appear that the fulfilment of this prediction has not yet taken place. An examination of Paul's masterly argument, found in Romans, 11th chapter, will close the testimony relating to the future conversion of Israel. This argument is cumulative, each successive step rising higher than the preceding until the climax is reached; the whole forming an overwhelming weight of evidence. First, the apostle denies vehemently, that the fall of Israel is irrevocable and final. "I say then, have they stumbled that they should fall? God forbid!" And then in view of the fact, that through their fall salvation has come unto the Gentiles, he argues, that if their fall and diminution be the riches of the Gentiles, much more will their fulness enrich them. And pursuing the same line of argument, he affirms that if the casting away of them be the reconciling of the world, the receiving of them shall be as life from the dead. And, therefore, the tacit inference, that in their conversion the world shall receive that greater blessing.

The apostle draws another argument in favour of their being reinstated in the favour of God from the relation they sustain to their pious ancestors. He compares them to the first fruit, required by the law to be offered to the Lord; which communicated its own nature to the lump, making it also holy; and to a holy root or tree which imparts its own nature to the branches. Hence, he concludes that those branches which have been broken off because of unbelief, shall be grafted in again. It may be said, that the contingency expressed in the 23d verse, "if they abide not still in unbelief," invalidates the argument in favour of their conversion,—that their continued unbelief will prevent their being grafted into the good olive-tree. But the phrase, "if they abide not still in unbelief," was evidently intended to show that they must through faith be restored to the position they had lost. For the apostle surely did not mean to say merely, that God was able to graft them in again, when they should return unto Him by repentance and faith in His beloved Son. He doubtless meant that God was able to overcome their unbelief, and make them willing in the day of His power. This view is confirmed by what follows: "For if thou wert cut out of the olive-tree, which is wild by nature, and wert grafted contrary to nature into a good olive-tree, how much more shall those which be the natural branches be grafted into their own olive-tree?" At this point the apostle ceases to argue, and speaks plainly of God's purposes in relation to them. He declares it to be "a mystery that blindness, in part, is happened to Israel until the fulness of the Gentiles be come in. And so," he adds, "all Israel shall be saved. As it is written: There shall come out of Zion a deliverer, and shall turn away ungodliness from Jacob."

Again, says the apostle, "As concerning the Gospel they are enemies for your sakes, but as touching the election they are beloved for the fathers' sakes." And can those of whom such words as these are spoken be cast off for ever? Impossible! Although the fulfilment of some promises may depend on the good behaviour of those to whom

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they are given, yet a promise connected with the declaration, that the "gifts and calling of God are without repentance," cannot, surely, fail of accomplishment. And when the apostle adds: "For as ye in times past have not believed God, yet now have obtained mercy through their unbelief, even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded (or shut up) all of them in unbelief, that He might have mercy upon all," the language must be understood, not as a conditional, but as an unconditional promise. And now, if the shadow of a doubt remained with regard to the future conversion of Israel, it would seem that Paul's triumphant conclusion, "O the depths of the riches, both of the wisdom and knowledge of God," would be sufficient to dissipate it for ever.

Believers that Never Die.

JOHN xi. 20–28.

LIFE and immortality were brought to light by our Lord and Saviour Jesus Christ. The voice from heaven, speaking of Him, said, "This is my beloved Son, hear *Him.*" It becomes us, therefore, to listen to what He has said (especially on these subjects) with the most profound reverence and attention. It is scarcely possible for us to conceive of the blackness of the darkness that obscured the heathen mind on the subject of the resurrection of the body and the life everlasting; and it is lamentable to think that even now,

"Amidst the blaze of gospel day,"

many of the so-called wise men and philosophers of the world, like the Sadducees of old, profess to believe that "there is no resurrection, neither angel nor spirit."

It seems to me that the full meaning of the declarations of our Lord in His conversation with Martha, as related in this place, is not understood by the generality of readers. "Lord, if thou hadst been here," said she, "my brother had not died." (Mary said the same a little while afterwards), and some of the Jews that were present asked, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" These Jews had, no doubt, seen Christ display His miraculous power by giving sight to the blind. It is evident, also, that the sisters had heard of His having miraculously restored to health and strength some that had been lying at the point of death, and they therefore felt assured that, had He been with them, He would not have permitted their brother, whom He so loved, to have died. Martha goes further, and expresses the belief that even then, though Lazarus had been dead four days, if He (Christ) would ask power of God to raise him from the grave, God would give it Him.

She did not then know that Christ of His own power could raise her brother from the dead; for when our Lord says, "Thy brother shall rise again," she replies, "I know that he shall rise again in the resurrection at the last day."

Then follows the glorious declarations of our Lord—of Him who had life in Himself, even as the Father had life in Himself—and on whom

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all our hopes of immortality depend : "*I* am the resurrection and the life ; he that believeth in me, though he were dead, shall live : and whosoever liveth and believeth in me shall never die. Believest thou this ?"

It does not appear that Martha comprehended the meaning of these declarations ; for she replied, "Yea, Lord, I believe that Thou art the Christ, the Son of God, which should come into the world;" an answer quite irrelevant to the question.

It is clear to my mind that she did not then conceive Him to be the Lord and giver of life—the incarnate God—the fountain of life and immortality. And we should not think it strange that *she* did not understand the saying, seeing that His disciples, who were with Him continually, and to whom He so repeatedly announced, in the clearest possible language, that He should be crucified, and rise again on the third day, were unable to understand that saying : "It was hid from them that they perceived it not." Even *they* considered Him as only "a prophet mighty in deed and word," whom they "trusted would have redeemed Israel" from the Roman yoke ; and when He died, as He predicted, they were so bewildered and demoralised as to be "as sheep without a shepherd."

Having stated that these declarations of our Lord were not, as I think, fully understood by Martha, let me ask, how are they understood by us of the present day ? That He is "the resurrection and the life,' is the belief of Christians of all denominations ; therefore it is unnecessary to dwell upon that part of His discourse. No one can believe in Christ without believing this. After having given Martha this assurance, He adds, "He that believeth in me, though he were dead, shall live."

Our Lord's meaning unquestionably is, that believers in Him, though they may die a temporal death, shall be resurrected by Him at His second coming to a life of everlasting felicity.

In John iii. 36, we read that "He that believeth on the Son of God *hath* everlasting life ;" not *shall* have, but hath it now—in present possession, abiding in him (John iii. 24), and which shall continue to abide in him, though he may die a temporal death ; forasmuch as he has been made a partaker of the life which is in Christ, which life is, necessarily, immortal.

Our Lord ends His discourse with Martha by saying, "And whosoever liveth and believeth in me shall never die." It is this last declaration of our Lord which, I think, is not fully understood. The commentators that I have consulted seem to consider the two declarations as being about tantamount to each other, and both to mean the same thing : *i.e.*, that believers in Christ, whether they be living or dead, shall have eternal life ; forgetting our Lord's words, that some shall "*never die;*" meaning, most certainly, a *temporal* death. As I understand it, our Lord speaks of two distinct classes of believers : of one class that should die a temporal death, and of another that should "*never die,*" either here or hereafter.

I know it is easier to raise difficulties than to overcome them ; but I think there will be no difficulty in understanding our Lord's words in the sense I take them, when we turn to 1 Cor. xv. 51, where the apostle says, "Behold, I show you a mystery ; *we shall not all sleep*, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." See also 1 Thess. iv.

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15–18, viz.: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

When I consider these writings of the apostle, and that by the word "*we*," he unquestionably means the saints which shall be "alive and remain" at the second coming of the Lord, I am compelled to believe that *they* are the persons of whom Christ says, "Whosoever *liveth* [is living] and believeth in me shall *never die*."

The apostle does not say, nor are we to understand, that all human beings that are alive upon the earth at the time of our Lord's coming, shall be changed without tasting of temporal death. He speaks only of believers in Christ; and, as I think, of the first resurrection. But admitting for a moment, for the sake of argument, that *all* persons that are then alive shall be changed without tasting of temporal death, it does not militate in the least against my understanding of our Lord's saying to Martha, that whosoever is living and believeth in Him should *never die;* for we know that the wicked shall be condemned to suffer the bitter pains of eternal death.

If I were asked to write an account of the conversation that passed at this time between our Lord and Martha, according to my understanding of it, I would do it thus: When Martha met Him, knowing that He had raised others to health and strength who were at the point of death, she expressed her belief that if He had been there He would not have suffered her brother to die. Our Lord, wishing to console her, and yet not desiring to tell her distinctly what He was about to do, assured her that her brother should rise again. She, in reply, expressed her belief that he would rise in the general resurrection at the last day. She did not know that, of Himself, our Lord had the power to raise her brother from the grave while she was yet speaking; but she believed that if He would ask that power of God, God would give it Him. Our Lord then told her that *He* was the resurrection and the life; that as it was at *His* voice that those in their graves, at the time of the general resurrection, should come forth, it was only necessary for Him, at that moment, to say "Lazarus, come forth!" and her brother would be immediately alive again; and informed her that those that believed in Him while they lived in this world, though they might suffer temporal death, should be raised from their graves, and live with Him eternally; and, that those believers in Him who remained alive upon the earth at His second coming, should "*never die*," either here or hereafter, but should be changed, and, with the resurrected believers, be caught up to meet Him in the air, and be with Him forever in glory.—*Prophetic Times.*

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Suffering for Christ.

"Unto you it is given in the behalf of Christ, not only to believe in Him, but also to suffer for His sake" (Phil. i. 29).

"Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter iv. 12, 13).

"The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. viii. 18).

These passages teach that the Christian course in this present life is to be one of warfare, toil, and suffering. There is no intimation that what are esteemed pleasures, enjoyments, and emoluments by the seekers after worldly good, shall ever be the possessions of God's children; they are distinctly forewarned that it is through much tribulation they shall enter the kingdom; and that their career lies through persecution's flames, worldly deprivations, hatred, and many diverse forms of afflictions and suffering. True, godliness is great gain, and has the promise of the present life as well as of that which is to come. And it is great gain; for the spiritual profit that accrues to the truly godly by these very sufferings is more than a compensation for the loss of ease and comfort, even in this present world. The peace, patience, submission to God's will as manifested in His providences: the intimate knowledge of God's purposes in these adverse dispensations and cheerful acquiescence therein, acquired alone by such an experience, is gain of inestimable value. Ask the sufferer if he would be willing to relinquish such acquisitions and such knowledge for those learnt in the school of prosperity. At some period of his life he has had experience in that school, but he has found how insufficient are its acquirements for solid peace and comfort, even in this life. Does he not realise with unalterable conviction that "*all* things work together for good to those who love God?" and knowing that the deeper the humiliation the higher the corresponding exaltation, he feels that his sufferings are indeed gain beyond computation.

The Gospel is so truly regarded as joyful news of glad tidings; and the good providence of God has so removed the outward disabilities that in days of primitive Christianity accompanied a public acknowledgment of Him; and it is so persistently represented that the Church is to go on in one brilliant career of conquest, conquering and to conquer, until sin is exterminated by its progress, and peace, prosperity, and righteousness reign throughout all her borders,—that all we have to do is to believe and appropriate Christ's expiatory work, and we have discharged our Christian obligations; that nothing on our part is possible or required; and, consequently, vast numbers are settled at their ease in Zion, with very wrong impressions as to what is involved in a profession of religion. "Wisdom's ways are ways of pleasantness, and all her paths are peace." We are to "rejoice evermore," and the consciousness of forgiven sin and ultimate salvation should so fill our hearts with gladness, and so manifest itself on our countenance and in our demeanour, that many may thus be allured to these pleasant paths who would be deterred from entering by the repulsion of a sad and lengthened visage. True, but cannot Christians rejoice even in tribulation? Are not wisdom's ways those of pleasantness and her paths peace when our earthly horizon is only overclouded with gloom? When

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our Lord tells us that we are to be crucified with Him, and that the cross we are to bear must be a daily one, do we not *then* find wisdom's ways pleasantness and her paths peace? Do we realise it thus only in the converse of this? Do we find joy, pleasure, and profit only in an exemption from suffering? Can we rejoice evermore only when the rod is not applied? And in everything give thanks only when fortune's smiles and joy's perpetual cheer beam gaily around us? St James tells us to count it *all joy* when we fall into divers temptations. St Paul says that it is given unto us *not only to believe* in Christ, but also to suffer for His sake. And St Peter assures us if we are reproached for the name of Christ, *happy are we*. Oh! have such persons only learnt the first principles of the doctrine of Christ? And have they never yet experienced the sublime joy of suffering for His sake? Christ has suffered so much on their behalf, that they feel all *they* have to do is to revel in the anticipation of a consummated salvation and a secured kingdom with its glorious accompaniments. And, as they are content with so little, God allows them to choose their own portion. To reign with Him as His bride is optional with them, but the cross involves too much sacrifice, self-denial, suffering. They will have the full glories and results of redemption in this present life, and hereafter must be satisfied to take very low places in the kingdom. Those who can only rejoice when prosperity's sun shines with unclouded rays, and when God's providences are only agreeable to their natural feelings and tastes, and are grieved if a severe course of discipline compromises their ease and enjoyment, are those who follow Him for the sake of the loaves and fishes,—who do not love Him for Himself alone in distinction from His gifts. They have not duly counted the cost of the warfare, and although they have laid the foundation, they are not able to finish the superstructure. Although they may be saved, so as by fire, yet they must ultimately suffer loss; and their wood, hay, and stubble consumed in the flames kindled by Almighty wrath for the destruction of incorrigible sinners. It is sad, indeed, to have a portion even temporarily with such; and sadder still to think of eternal exclusion from kingly dignities and bliss. The religion of the present day seems to be such an easy and pleasure-taking one, and so many are led astray by false teaching, that we are convinced this subject imperatively demands earnest attention at this time.

Our blessed Lord has never given any intimation that the cross shall be removed from His Church in the present age, either in its aggregate capacity, or as regards individual members of it. They are to mourn and fast all the days of the Bridegroom's absence: for the fact of His protracted tarrying is a sufficient cause for sorrow, irrespective of the personal trials and sufferings to which they are subjected. He forewarns His disciples of the many hardships, toils, and persecutions which they must undergo, and gives not the slightest encouragement to hope that the experience of His children in the succeeding ages of the world shall be essentially different from that of His primitive disciples. There may be many dissimilar forms of suffering and trial, but the fact itself remains, that "*all* that will live godly in Christ Jesus shall suffer persecution." There is a time of blessed release, to be anticipated with joy and gladness; but it is not to be in the present dispensation, when the servant must be *as* his Lord, and by his humiliation be prepared for his subsequent exaltation,—to make the correspondence between his earthly career and that of his blessed Master as complete as possible. The idea seems to be widely prevalent that the perform-

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ance of a routine of outward religious duties, and rejoicing in the prospect of salvation, is the full accomplishment of our Christian obligations. We have previously shown that an entire consecration of ourselves and our possessions to His disposal,—in spirit and in truth,—is absolutely essential to the completion of the perfect man in Christ Jesus; and we now wish to demonstrate that suffering for His sake is a part of the glorious process, and our great privilege as well as duty.

For His sake.

What greatly enhances the value of these sufferings, is that they are endured for Christ's sake. Whilst they show a parallel between our earthly lot and His; whilst they are an evidence of our assimilation to Him; and whilst His great goodness designs them as part of the means of our own growth in grace and purification, the sweetest thought of all is that they are borne for His sake, and He is glorified thereby. Some draw a distinction between sufferings endured for Christ's sake, and those more especially intended for our own purgation; but this is surely a distinction without a difference. Is not all suffering designed for that end? And is not the end eventually attained if we voluntarily and cheerfully accept the means in acknowledgment of the purpose, with the specific design of God's glorification therein? Must not all sanctified suffering redound to His glory?

If our distinct object in voluntary submission to the disciplinary process which secures this end, is the entire subjugation of our carnal nature that God may thus be glorified in us and by us as He could not be without this transformation, is not the great motive for the endurance of the suffering a desire to please Him? And if we were not His disciples, the subjects of His love and supervision, would we be called to this special suffering? Are we not then clearly enduring it for His sake? We are so desirous of bearing His image, and approximating as closely to His character as mortal may, that we are ready to accept any degree of suffering to secure the result. The assumption of it is perfectly voluntary,—it is never made obligatory,—and a want of acquiescence in God's will would certainly secure an exemption from it. He will not compel us to become priests and kings, and if we prefer the honours of this world, we can have our preference. We are free to choose,—if we were still of the world we would have no such intensity of desire; and if we are lukewarm Christians we will surely shrink from such a scathing ordeal. It is in consequence of our position as Christians, and our desire to bear the image of the heavenly here, that we are subjected to these sufferings; consequently, they are borne for His sake; and His goodness is such, that our suffering for His sake, and our own good, are inseparably connected. Oftentimes, too, we are called to forms of suffering of so mysterious a character that it is impossible, with our finite faculties, to form any conception as to its design; and our only motive for the cheerful endurance of it, is submission to God's will, and an earnest desire that He shall be glorified in us as His wisdom sees best. This is surely suffering for Christ's sake, when there is no obvious advantage to ourselves, other than that which must result from loving resignation to His will.

Chastisements and afflictions are the surest evidences of God's love to us, and yet how do our weak human natures shrink from them! The salutary, but bitter, medicine we reject with as much loathing as little children do the nostrums provided by earthly physicians. Although

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we might believe the representations of our heavenly Father as to their efficacy, we prefer acting the part of the wayward little ones, and pettishly thrust aside the distasteful draught. He acknowledges that the present effects are not joyous, but grievous; but should not His assurance be sufficient to convince us that *afterward* they yield the peaceable fruits of righteousness? But we are, indeed, only children of larger growth, and cannot endure present discomfort for a far more exceeding and eternal weight of glory.

He tells us that these *afflictions* work for us this glory. Salvation, of course, is only attained through our blessed Saviour's blood, but it is the amount of self-denial, toil, and suffering endured for His sake that entitles us to this great weight of glory. It is astonishing how afflictions can have this effect; but it is undeniable that the most deeply afflicted of God's people have ever lived the nearest to Him. Deprived by His providence of so many earthly objects of affection, their hearts are given exclusively to Him. They abide in Him and He in them; and discovering the unutterable sweetness and advantage of this close union, they do not regret the deprivation of earthly hopes and affections,—although the relinquishment of them, in the first instance, occasioned greater anguish than the sacrifice of an eye, or of any member of their physical frame.

The circumstances attending our position in life often expose us to great danger and temptation, from which afflictions are our only safeguards. Our temperaments, too, are so diverse, that different methods of discipline are often required to suit the various cases. How little can most persons bear a permanent course of prosperity! How small a portion of their love have many bestowed upon a jealous God—who will not accept a fragment of a heart—until the objects of earthly idoaltry were rent from them by a stroke that almost annihilated them! How attractive was the world, its riches, its elegancies, its pleasures, its works of art, so captivating to a refined taste, until a financial disaster suddenly engulfed all the means requisite to gratify these tastes; and they have then discovered charms, riches, beauties, and pleasures in Christ Jesus, beside which all others fade into contemptible insignificance!

What would be a severe affliction to persons of sensitive temperaments would be but little regarded by those of a coarser mould of character; and trials are very often afflictions to us or not as our cast of character happens to make them such. But God avails Himself of these constitutional peculiarities to accomplish His own purposes; and sometimes a life-long series of sufferings result from these peculiarities of temperament coming in conflict. He chooses afflictions as His most efficient auxiliaries; and He has different mediums of conveying them, but all with the same definite object in view. Suffering, too, must be the inevitable consequence of a consistently Christian course in a godless world; but we believe that one special object of suffering is to complete the analogy between our blessed Lord's human life and that of His genuine disciple; and because the climax of holiness, greatness, and happiness is reserved for the world to come.

Highest honours are dependent on suffering. "If we *suffer* with Him, we shall reign with Him" (2 Tim. ii. 12). "*If so be that we suffer with Him*, that we may be also glorified together" (Rom. viii. 17). "*Inasmuch* as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter ii. 13; James i. 12). And it is a most remarkable fact that our Saviour him-

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self was made perfect through suffering (Heb. ii. 10). We know what these honours are. A participation in the first translation or resurrection, and a consequent exemption from the unparalleled suffering of the great tribulation. It is being accounted *worthy* to escape all these things, and to stand before the Son of Man. When the terrific woes that are now held in abeyance, because the number of the elect is yet incomplete, and because Christ's bride and royal household are yet denizens of this earth, shall descend in all the fury of long-delayed retribution's fires, causing unmitigated anguish to the inhabitants of the globe, and convulsions political and physical from centre to circumference, they shall be partaking of the marriage supper of the Lamb. He has made up His jewels, and His royal crown glitters with a celestial sheen, and His bride, in luminous array, shares His radiant throne and glory. They are with Christ, and they "smile at the storm." The tempest breaks, and it scatters devastation far and wide, but it comes not near them. One hour of such bliss is ample reparation for a lifetime of anguish and self-denial. His smile of welcome says, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Their fellow-disciples, with whom they often took sweet counsel, and walked to the house of God in company, are left behind, simply because they cast too longing a look upon Sodom's fascinations. Whilst streams of martyr blood enrich the soil upon which it flows, they are enjoying the fruition of all faith's visions, and a sanctified imagination's conceptions. They listen to Paul, as he relates with his own burning eloquence, now purified, all that the Lamb has done for him, and how he has conquered through His blood. They hear Peter tell of the tender love that rebuked with a look, and held the tottering sieve in safety, as Satan sifted him as wheat, until the martyr's cross brought him his long-promised crown. They see Mary linger around her Master's feet with sweeter odours than were wafted on Arabian breezes. And John's bright eye shall gleam with still more heavenly lustre as he sings "unto Him that loved us, and washed us from our sins in His own blood." And David's sweet harp strikes forth its triumphant melody unto His Son and Lord. With what wonder shall they gaze upon the patriarchal throng, of whom they have so often read and dreamed, who, after the lapse of so many centuries, sit down at their Lord's table with those who come from the uttermost parts of the earth! And there will be Luther, shining as the sun, with starry diadem upon his brow, presenting his open Bible to the King of kings. And there will be the loved and lost of other days, who, by death's portal, entered the "land elysian," restored in radiant loveliness, and welcoming us with celestial joy. And because they *suffered* with Christ, they thus partake of these ineffable joys.

And for the same reason He assures them that they shall reign with Him. His own hand shall crown them as kings, and consecrate them as priests. They shall descend with Him to the earth, and exercise the prerogatives with which they have been invested. His own supernatural might confers the power and bestows the attributes requisite for the proper administration of their new duties. They shall be equal unto the angels, and employed in offices of importance and trust. And whilst they execute their potent commissions of destruction, they might grieve to see their ancient dwelling-place consigned to flames, and the devastation of much that was dear to them in the flesh, did they not know that indestructible glory and beauty are to arise from the chaos. They know that fire is purifying—they have experienced

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the efficacy of figurative flames through their earthly career, in its transforming influence—and they, in like manner, anticipate the renovation of the earth. Their *special* tribulation has secured them their holiness, dignity, and power; and they feel that the great universal tribulation will be effectual in bringing many of their brethren to glory.

WHEN HIS GLORY IS REVEALED,

Then "they shall be glad also with exceeding joy." Although their internal joys have been great, as they believed in the forgiveness of sins, and confidently anticipated the final realisation of all the blessed promises, yet their outward circumstances have been such as frequently to cast a shadow over their hearts, clouds upon their faces, and tears within their eyes. They said, "Even so, Father, if it seemeth good in Thy sight;" but sometimes their human nature prayed that the cup might be removed, if consistent with His glory and their own good. As sin abounded in every direction, and sorrows overwhelmed, a portion of Gethsemane's gloom overshadowed them, and their souls were exceeding sorrowful, even unto death. They prayed and fasted in deep retirement, and in sadness waited until His glory should be revealed. Then they knew they should be glad with exceeding joy. They knew that it was given unto them not only to believe on Christ, but also to suffer for His sake, and anticipated no permanent delight until that glory was revealed. They believed those were happy who endured, and they waited for the revelation in patience and hope.

They watched for it. They watched every historical development with intense interest, and every indication in the moral and political world that harmonised with prophetical statements seemed an annunciation of His near approach. Then their eyes began to sparkle, and their heads became erect, as they recognised the signal of their coming redemption. Their joy alternated with grief, as a long heavy silence seemed to proclaim, "My Lord delayeth His coming." But they knew they should be "glad with exceeding joy" when His glory should be revealed, and they did not sink into hopeless despondency and scepticism, but disappointment seemed only a stimulus to greater watchfulness.

And yet a faint gleam shot athwart the horizon at last, and they were caught up to the ethereal pavilion. Its luminous portal closed against all malign influences, they waited with an innumerable company of angels, they, the church of the first-born, for the Lord's most glorious epiphany. Antichrist and his confederates were ripe for destruction; the Jews, in their anguish, called on their Messiah for deliverance; the fiery flames of vengeance broke forth in unrestrained fury; and, with the retinue of mighty angels that swell His triumphant train as He makes the long-expected revelation of His glory, they also attend upon Him with joy unspeakable. Who can describe their exceeding gladness then?

Are we not called to this by the repeated command to suffer for Christ's sake? And if He had to learn obedience through suffering, and was promoted to the right hand of God in consequence, should the servant expect or desire to be above his Lord? He endured the cross and despised the shame for the *joy* that was set before Him. Let us gladly suffer all things for His sake, that we may have a full participation in the joy when the glory is revealed.—*Prophetic Times*

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Promises to those who Overcome.

Rev. ii. and iii.

In the second and third chapters of the Book of Revelation, we have the epistles which the Lord Jesus Christ directed the Apostle John to write to the seven churches in Asia.

In each of these epistles our Lord says, "I know thy works," thus showing His omniscience, His perfect knowledge of human character, and agreeing with what He says in one of these epistles, viz., "All the churches shall know that I am He who searcheth the reins and the hearts." In each of these epistles we also find this injunction, "He that hath an ear, let him hear what the Spirit saith unto the churches." So we are taught to give earnest heed to all the advice, instruction, and warnings contained in these epistles to the churches, that they may be "profitable unto us for doctrine, for reproof, for correction and instruction in righteousness."

Again, in each of the epistles there is a promise to every one that overcometh; to him that overcometh the world with all its pleasures and allurements, the flesh with all its lusts and passions, and the devil with all his temptations and wiles, and the pernicious doctrines he is ever sending abroad into the world.

Let us then look at these promises, which are indeed exceeding great and precious.

1, The promise to the church at Ephesus.

The Saviour says, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

In the garden of Eden, the first paradise, there was the tree of life; but it does not appear that our first parents ever ate of the fruit of this tree, for after they had eaten of the fruit of the tree of knowledge of good and evil, thus violating the express command of God, they were expelled from the garden: "And the Lord God said, Behold the man is become as one of us, to know good and evil. And now, lest he put forth his hand and take also of the tree of life, and *live forever*, therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken. So He drove out the man, and placed at the east of the garden of Eden, cherubim and a flaming sword, which turned every way, to keep the way of the tree of life."

In the last chapter of Revelation, we read that John was shown "a pure river of water of life proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." The tree of life in the garden of Eden was undoubtedly a literal tree, but the one which John saw in vision must be taken symbolically. The river of water of life will therefore represent the blessings which the redeemed shall enjoy in the future state, those blessings which are wrought in the soul by the Holy Spirit, and which are frequently represented under the image of water. (See Isa. lv. 1; John iv. 14; vii. 37-39; Rev. xxii. 17.) The tree of life will symbolise that eternal life which the Saviour has promised to those who believe on Him. This eternal life will be the portion of all God's people. The bodies of those who sleep in Jesus shall come forth to a life that shall never end. The corruptible shall put on incorruption, and the mortal, immortality, and death shall be swallowed up in vic-

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tory. In that glorious state there shall be no more sin, no more curse, no more death. The righteous shall shine forth as the sun in the kingdom of their Father. How earnestly should we seek to be of the number of those who shall inherit the kingdom of Christ. The promise is, "to them who by patient continuance in well-doing seek for glory, honour, and immortality," God will give "eternal life."

2. The promise to the church in Smyrna.

The Saviour says, "He that overcometh shall not be hurt of the second death." We are told what the second death is in Rev. xx. 14, 15: "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Whether by this is meant a literal lake of fire, or whether it is a symbolic representation of the future punishment of the wicked, it clearly shows that the final end of those who disobey God and reject the Saviour will be awful and terrible. To be delivered then from such a death is an unspeakable blessing, and this the Saviour promises to all who overcome through faith in Him. Such shall not only escape the lake of fire, but shall dwell in the presence of God and the Lamb, and shall be holy and happy forever.

3. The promise to the church in Pergamos.

The Saviour says, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it."

There have been various opinions in regard to the meaning of the hidden manna and the white stone here mentioned. They are evidently symbols. Manna was the food which God gave to the Israelites in the wilderness. Some of it was laid up in the ark of the testimony, and thus it was hidden from the congregation. The manna was a type of Christ, who is the true bread that came down from heaven. The hidden manna may therefore represent the abundant blessings the Saviour will give to all His people in His future kingdom, when they, as His bride, shall be called to sit down at the marriage-supper of the Lamb. It is the spiritual food or sustenance of the life of the saints in the world to come, when they shall have been clothed with immortality, having glorified bodies like unto Christ's most glorious body. They shall be with Christ, enjoy His favour, be satisfied with His love, and inherit a kingdom which cannot be moved, and which will never end.

The white stone on which a new name is written is supposed by one writer to be "a badge of the new and peculiar relation to Christ to which the redeemed are to be exalted at their resurrection and acceptance."

Now Jesus writes His name, as it were, on His people's hearts. He gives the earnest of the Spirit here, and He will admit them hereafter to all the enjoyments of the Paradise of God, and they shall be called to the marriage-supper of the Lamb.

4. The promise to the church at Thyatira.

The Saviour says, "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father. And I will give him the morning star."

To have power over the nations, and to rule them, refers to the future kingdom of Christ, when His redeemed ones will be made kings and priests unto God, and will reign with Christ forever.

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They shall be advanced to great dignity and honour. When on earth, our Saviour told His apostles that when He should sit on the throne of His glory they also should sit on twelve thrones judging the twelve tribes of Israel. Perhaps the term "judging" may mean ruling over. But who are the *nations* over which the saints shall rule? Are they not the nations who shall be living in the flesh during the millennial period? The word "nations" is believed to refer, in all places in the Scriptures, to persons living in the flesh, and never to the dead, or to those raised from the dead. If the saints are to be made kings, then there must be some over whom they are to rule. They may also bear some distinguished part in the judgment of the wicked. It is, however, certain that they will be exalted to great glory and power in the everlasting kingdom of Christ.

Another part of the promise is, "I will give him the morning star." In the 22d chapter of Revelation, Jesus is represented as saying, "I am the bright and morning star." As He promises to give to His people the morning star, it is the same as saying I will give myself to them. He will, therefore, give Himself as their Saviour, Redeemer, and King. and with Himself is included all the blessings He will bestow upon them.

5. The promise to the church in Sardis.

The Saviour says, "He that overcometh, the same shall be clothed in white raiment, and I will not blot his name out of the Book of Life, but I will confess his name before my Father, and before His angels."

In Rev. xix. 7, 8, the church is described as the Lamb's wife, and it is said that to her was granted that "she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints." The promise, therefore, to all who overcome is, that they shall stand justified before God, accepted by Him as His children, and be forever holy. Their righteousness is that which comes through the righteousness of Christ, and they shall be with Him, enjoying His presence and His love.

And when Jesus shall come again, they will come with Him, for John saw in vision the second advent of the Lord, and says, "The armies in heaven followed Him upon white horses, clothed in fine linen, white and clean" (Rev. xix. 14).

The other part of the promise is, that their names shall not be blotted out of the Book of Life, but that Christ will confess them before His Father and His angels. When the judgment-throne is set, and the books opened, their names will be found recorded in it, and Jesus will own them as His, as His Bride, as His Church. Then He will present them to Himself "a glorious church, not having spot or wrinkle, or any such thing, but they shall be holy and without blemish" (Eph. v. 27).

6. The promise to the church in Philadelphia.

The Saviour says, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."

In the Epistle to the Galatians, Paul says, James, Peter, and John seemed to be pillars in the church at Jerusalem. They appeared as the chief men, the most faithful upholders of the gospel and supporters of the church. To be made pillars in the temple of God is to be advanced to the highest dignity in the future church triumphant. The faithful disciples of Christ shall be everlasting pillars, such as shall never decay or fall. Thus has one written, "The gates of Thebes, the Pyramids

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of Egypt, the columns of the Parthenon, shall all moulder and decay, but those pillars that Christ is building and erecting through successive years to be the corridors of the temple of our God, shall borrow immortality from decay, splendour from surrounding darkness, and when centuries of millennia have rolled their career, they shall only shine more beautifully in the lustre and the light of that grace which placed them there, monuments and pillars in the temple of our God."

"They shall go no more out." They shall be permanent—their glory and honour, their dignity and power shall endure forever.

A further part of the promise is, "I will write on him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name."

To write upon the faithful Christian the name of God would seem to refer to the practice of writing upon the pillars or columns of an edifice the name of the persons by whom they were presented, or the name of those to whom they were dedicated. The temple of Diana at Ephesus had one hundred and twenty-seven pillars, which were presented by as many kings. Perhaps their names may have been inscribed on them. To write the name of God on Christians would, therefore, imply that God owned them as His adopted sons, persons consecrated to His service. Thus, the priests used to have written on their mitres "Holiness to the Lord." To write the name of the city of God on them would imply that they were owned and acknowledged as members of the Church of God, His chosen ones, who shall be finally gathered into the kingdom of Christ.

7. The promise to the church in Laodicea.

Our Saviour says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne."

It is well to observe here that two thrones are mentioned. The Father's throne is in heaven, and Jesus Christ has sat down there. But He speaks of *His* throne, and that is the throne of David, which the angel Gabriel told Mary should be given Him. The angel said to her, "Thou shalt bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end" (Luke i. 31, 33). As the Lord Jesus has never yet received the throne of David, and has never reigned as king over the house of Jacob, His receiving that throne must be in the future. This will be accomplished when He shall come again without sin, with salvation. He will then reign over the restored Israelites, and will also be king over all the earth. Then the promise to the overcomers will be fulfilled, and they shall be great and glorious as participants of His kingdom.—*Prophetic Times.*

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Irvingism in 1831.

Extracts from the Journal of Mr S——.

Monday, 17*th Oct.* 1831.—Yesterday was an eventful day to the National Scottish Church. Miss Hall, after the first prayer, could not refrain from prophesying; and, agreeably to the order of the Session, retired into the Vestry, but her voice was so loud as to fill the Church. Mr Irving informed the people that God had been pleased to bestow upon certain individuals of the congregation gifts of speaking with tongues, interpretation, and prophesying; and, on account of what had just taken place, he would try, by the help of God, to enlighten them on the subject by expounding the 14th chapter of 1st Corinthians; and he did so with great clearness and affection. In the afternoon, Miss E. Cardale had a manifestation in the Vestry, when she declared that the Church had been resisting the Spirit. In the evening, Mr Irving continued the subject of the gifts, and expounded the 12th chapter of 1st Corinthians, when he stated he could not conscientiously henceforth restrain the exercise of the gifts in the Church. This *declaration* gave me much *pain*, for he had expressed a different opinion in the morning; and, under all circumstances, I would have said, *Stay.*

28*th Oct.*—Since Sunday, the 16th curt., the National Scottish Church has been much thronged by numbers coming to hear the gifted individuals speak. Every morning there are manifestations. Mr Irving has been opening up the Scriptures on the gifts of the Holy Ghost, and he has done this with great power. *Mr I. and his Session not agreed.*

12*th Nov.*—Since I wrote here, I have had much intercourse with many members of the National Scottish Church on the subject of the gifts, as manifested among us. I have waited upon Mr Irving more than once, and stated *my opinion*, that for a time *at least* it would be well that the utterances should be suspended, at all events during divine worship on Sundays. However, *I could not convince him* of the duty of so doing. All he would consent to was, that he would lay the matter before the Lord, and pray Him to have pity upon the weak brethren. I said, when the apostle says, "let everything be done for edification," and in a following verse tells us that the spirit of the prophets is subject to the prophets, and further, "let all things be done decently and in order," I think the Apostle means to lay down no fixed rule for the exercise of the gifts, but directs that the time and place for their exercise should be arranged by the spiritual brethren.

Regarding the case of Mrs A—— being delivered from darkness and fear,—the deliverance wrought out for Mrs A—— was so great that the grief and sadness of spirit which had brooded over her soul for *months* were turned into joy and thanksgiving; and ere Mrs S—— left the house, she (Mrs A——) lay prostrate before the Lord, offering up praises for what He had done for her soul. She has ever since been engaged in prayer for her parents. In a few days she was called to attend the deathbed of her aged father, who had spent a long life in *neglect* of the concerns of his soul. She was enabled to speak faithfully to him, and to *pray with him*, and his soul became so changed within him, that from *disliking* the name of Jesus, he was heard *exclaim*, "I see Jesus ready to receive my spirit." She has been enabled to give a faithful testimony to all her friends of the great things *the Lord* has done for her during the previous two months.

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31*st May* 1832.—Mr and Mrs Taplin spent a few days at our house. Mr T. seemed to have been an aggrieved man under the *rebukes* of Miss E. Cardale, Mr Irving always calling for obedience to them. Mr Irving was with us on Tuesday evening for a few hours. The time was chiefly spent in reading the Scriptures, and in prayer. We had some conversation regarding the free use *one of the prophets* in the Church had made of her gift *in reproving her fellow-prophets.* I maintained that this was an abuse of her gift. Mr Irving held that it was a use of it sanctioned by (or of) God—"Let the prophets speak two or three, &c., and let the others judge." I said, I believed that meant, "Let the others discern *the spiritual meaning* and profit in the *utterances,*" and not as Mr Irving believed it meant, "Let the others judge *whether* the prophet was speaking by the *power* of *God,* or by the *power* of the *devil,* or of the *flesh.*" One of the gifts of the Spirit named in 14th chap. 1st Corinthians, is the gift of discerning of spirits. If each and every prophet *had this power*, this ability to discern spirits would not have been placed before the Church by the Spirit of God as a *distinct* gift from God.

Letter to the Rev. E. Irving from a Lady, a Member of his Congregation.

London, 31*st May* 1832.

My dear Sir,—Having been lately much engaged in pleading with the Lord that He would heal all the breaches in our Church, and cement us in love, and build us up in strength, and show us the cause of our present weakness—the enemy having come in like a flood—it was revealed to me that our breaches could not be healed until we received the gift of discernment of spirits, and that our weakness proceeded from the want of this gift in the Church; that wherever spiritual gifts were given to a Church the gift of discerning of spirits was named amongst them, and it would surely be given if asked for *in faith.* And the fact was strongly presented to me that the *enemy* had got *an advantage over us* through the want of it, and had brought us into *weakness* and *confusion,* and desired to keep us in this state by showing us that the prophets were to discern each other's spirit. It is manifest from the 13th chap. of 1st Corinthians that the gifts may be possessed without love, and the prophets may be in danger of falling into snares by trying to discern the spirits giving utterance in each other. Strife and divisions will be likely to enter; and a house divided against itself cannot stand. The good order of God's house was presented to me as follows:—Let the prophets speak two or three, and let the Church, consisting of prophets and spiritual persons, discern the mind of the Spirit in the utterances, that all may learn and all be edified; and the gift of discernment of spirits being in the Church, any false spirit or power would soon be detected and rebuked. The Lord is not the author of confusion (such as has come), but of *order* and of peace. The body is one, having many members, but God has set every member in the body as it has pleased Him, and one member must not take the place of another member; otherwise the body becomes disorganised, and weakness and *dissolution* will follow. It is expressly said, "To one He hath given the gift of *prophecy*, to another discerning of spirits"—*distinct gifts.* Therefore, according to the appointment of God in His Word, the *one must not take the place of the other.*

It is important for each one to know their place in the body, so that

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any one having a gift, it may be of prophecy, *must not* attempt to work miracles, or discern spirits, or anything else for which he has *not the gift.* And in order that every member may keep his appointed place, the apostle says, "Let him that prophesieth, prophesy according to the proportion of faith; let him that exhorteth, wait upon exhortation." Now, my dear, sir, I believe most *firmly* that the work of the Lord will not prosper in the midst of us unless we receive this most precious gift.

Note.—Mr Irving's danger was most deeply felt in his bowing down to words spoken, by *one* ESPECIALLY, in his Church, regarding Miss Hall, Miss Dixon, and Mr Taplin. And Mr Irving was solemnly warned regarding another case which he had proved and rejoiced in.

Can a fountain send forth sweet water and bitter? A tree is known by its fruit, &c. Our Lord's own golden rule for trying the *prophets* was placed before him. But he embraced the dangerous heresy that a child of God, having been baptized with the Holy Ghost, and having spoken in the power of the Holy Ghost, might also speak by the supernatural power of the Evil One.

From the journal of Mr S. (after the solemn meeting called by Mr Irving to promote love, held in his library on 8th June 1832).

9*th June*—*Sabbath.*—Being convinced of the melancholy bondage under which our dear pastor lay, and of the imminent danger to the Church, while he inculcated, and was trying to force on his people, *the doctrine* that the word from the creature was to be received as *infallible*, even (though) contrary to the witness by the Spirit in the soul of the believer, and to the written Word, which is *the only infallible guide.* I was alone (on this day) meditating on this solemn matter, when I was led to examine how the Apostolic Church settled matters of great importance to the Church; and, opening the Acts of the Apostles, I found a case in the Church in Antioch, as set out in the 15th chapter. After much controversy there, and not being able to settle the matter among themselves, Paul and Barnabas were directed to go to the brethren at Jerusalem for counsel. And when they arrived at Jerusalem, the elders and the brethren were called together, &c. The rule of the primitive Church having been brought powerfully to my conviction as that which Mr Irving ought to follow, under the distressing circumstances of the Church, I wrote him the following letter:—

"My Dear Sir,—While in secret communion with God regarding the awful scene which took place in your house on Saturday last, the Lord directed me to wait upon you, and entreat of you to call your Session together, along with other grave and spiritual members of the Church, to judge and give counsel in the important matters which the Lord hath laid before you by the mouth and pen of one of his children; for it is a solemn matter, and the Lord will not allow it to lie over unattended to.—I am," &c.

Monday morning, 10*th.*—I called at Mr Irving's house, but not finding him at home, I called upon the elder, Mr Mackenzie, and found Mr Henderson there. After giving them, *in confidence*, a short account of what had occurred (of which till then they knew nothing), I asked them to deliver the letter at meeting of Session that evening.

13*th June* 1832.—In consequence of the letter sent to Mr Irving, calling his attention to the testimonies which he had received from the mouth and pen of one of God's children, containing *warnings* of his own danger and of that of his Church, which had led to the solemn scene in his library on Saturday, he sent notice that he and Mr Mackenzie would call upon us after breakfast. We were engaged in prayer up to the

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moment of their arrival. Mr I. offered up a short prayer. He then spoke of the letter and said, *he would not call* a meeting of the Session and brethren. It was the *angel* of the *Church that was commanded* to try the spirits. He opened his Bible at the 2d chapter of Revelations, and read that which is written to the angel of the Church at Thyatira. I referred him to the 15th chapter of Acts for his present guidance. I requested (Mrs S.) to read the *warnings* which Mr Irving was rejecting, as Mr Mackenzie could form no judgment otherwise. Mr Irving said they contained *rebellion.* At one part he said, "The tendency was to take away the godly jealousy of one prophet over another. How *were they to be protected unless they stood* IN ONE ANOTHER?" As he uttered these words, Mrs S. was made to say, with great power, "Let them stand *in Jesus—in Jesus—in Jesus. He* is the *light—He* is the *light—He* is the *light.* Let them abide in *love*—in *love*—in *love.* He that dwelleth in love dwelleth in light; and he that dwelleth not in light dwelleth in darkness—*is* in darkness—*is* in darkness." These words were spoken with authority. Mr Irving said, "It is a true word." But he still maintained the testimony of others, that it was from the enemy as an angel of light, and said that he believed the *enemy* had entered after she (Mrs S.) had received the gift of God. There was much grief on his account, feeling assured he was rushing on to that against which he had been warned nearly three months ago, and when he was exhorted to sift and search into this matter—and to know that a tree was known by its fruit; and many things were stated to him, to prevent if possible his rash proceeding. He was told of the inexpressible joy experienced on Saturday, when the spirit was called Satan in his library—the joy and blessedness being so great, that whether in the body, or out of the body, Mrs S. could not tell—and that this joy continued all day, in praising God and giving glory to Jesus. Nevertheless, Mr Irving with authority read the 20th verse of the 2d chapter of Revelations, and, looking at Mrs S. said, "I command *you* to speak no more in this power." Mrs S. went to him much affected on account of his awful responsibility, and taking him gently by the hand, said, "O Mr Irving! since I came under your ministry my heart has been made to *rejoice.* I have been made to drink in the truths which the Lord has enabled you to open, and it has been a continual cause of thanksgiving to my heavenly Father that He brought me under your ministry. I have never been able to express my thankfulness sufficiently—but my Father knoweth it. But now it (must be) is separation; for it is *you* or *Christ!* Oh! I cannot resist the Spirit of the Lord—I dare not resist it. It must be separation." At the moment she was made to cry over him with deepest grief and sorrow. We spoke of going to Scotland. Mr Irving objected to that, as it would throw suspicion on the *prophets* of his Church. Mr Mackenzie spoke of the depth and solemnity of the case—a case in which he was incapable of judging, but said it would be a serious thing to leave the ministry whereby we had been fed and nourished.

I told Mr Irving during the meeting, that truth forced me to state to him that I had no doubt of his being in a snare, in bowing down to the word from any *individual,* and that the spirit by Mrs S—— *had shown* to be the case. I said, "You were long since, through prayer for you, *represented* to her as taken in a net, and I see the snare and the danger of bowing down to any word spoken that the *written Word* does not bear out, and also that God's testimony in the soul does not bear witness to."

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After this solemn meeting, I wrote a note to Mr Irving, again warning him of the snare in which he was entangled, when I also informed him that Mrs S—— was in great agony of soul on his account, and *had been* and *was now* lying before the Lord, beseeching Him to *deliver* her dear pastor *out of the snare* in which he was taken. I added, "O my dear sir! *look* into this matter, and the Lord will give you to know the *truth* of the word of the Lord sent once and again through Mrs S——, who loves you with more than a common *affection*."

Since writing the above, much intercourse has been held with Mr Irving. He seems still in much *darkness* and *bondage* to the opinion of the C——s and Mrs ——.

[We have inserted the above as a record of the early dissensions among those claiming the gifts of the Spirit; as a fragment of the internal history of those strange years; and as a singular display of Mr Irving's one-sidedness.—EDITOR.]

(*To be continued.*)

Reviews.

The Times of the Gentiles: being the 2520 *Years from the* 1*st Year of Nebuchadnezzar*, B.C. 623, *to the* 1260*th Year of the Mohammedan Treading Down of Jerusalem*, A.D. 1896. By the Rev. JOSEPH BAYLEE, D.D., Vicar of Sheepscombe, Gloucester, and Late Principal of St Aidan's. London: James Nisbet & Co., 21 Berners Street. 1871.

Like all that Dr Baylee writes, this book is fresh, and full of acute remark and pointed criticism on Scripture. We are unable to coincide with him in several things, specially in his calculations; but we do not mean to enter on an examination of the work. We give the following footnote regarding the words used in Daniel viii., "The *pleasant* land:"—

"The (צְבִי) Roe is a beautiful title for Christ.

"Cant. ii. 9—'My beloved is like a roe or a young hart.' Two clean animals, the very standard of purity, and yet not for sacrifice (Deut. xii. 15).

"It is an image of beauty. 'The beauty (roe) of Israel is slain in thy high places' (2 Sam. i. 19).

"It is of swiftness. 'Asahel was light of foot as a roe in the field' (2 Sam. ii. 18; 1 Chron. xii. 8).

"It is of wakefulness. 'I charge you, by the roes and by the hinds of the eld, that ye stir not up nor awake my love till she please.'

"It is the Lord's own beauty. 'In that day shall the branch of the Lord be for beauty (a roe) and for glory.'

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"It is the most excellent. 'Babylon, the glory (roe) of kingdoms' (Isa. xiii. 19).

"It is the Lord himself as our most precious possession. 'From the uttermost part of the earth have we heard songs, even glory (a roe) for the righteous' (Isa. xxiv. 16).

"It is the glory of creature beauty. 'Whose glorious (roe) beauty is a fading flower' (Isa. xxviii. 1, 4).

"It is the Lord of Hosts himself. 'In that day shall the Lord of Hosts be for a crown of glory (roe), and for a diadem of beauty unto the residue of His people' (Isa. xxviii. 5).

"It is Judah as compared with the nations. 'A goodly (roe) heritage of the hosts of nations' (Jer. iii. 19).

"It is the beautiful part of an ornament. 'As for the beauty (roe) of his ornament, he set it in majesty' (Ezek. vii. 20).

"It is Judea. 'The glory (roe) of all lands' (Ezek. xx. 6, 15; Dan. viii. 9; xi. 10, 41–45).

"It is Christ, the glory of the purified world. 'And I shall set glory (a roe) in the land of the living' (Ezek. xxvi. 20).

"Putting all these together, how gloriously they illustrate the words, 'My beloved is like a roe!'"

The Revelation of St John, the Divine: expounded on Futurist Principles. By the Ven. J. C. Wolfe, D.D., Archdeacon of Clogher. Dublin: George Herbert, 117, Grafton Street. London: Hamilton. Adams, and Co. 1871.

This is a futurist exposition; very brief, and sometimes not very satisfactory; but the tone is excellent. The following is the author's exposition of the 20th chapter, pp. 122, 123:—

"After the judgment on the beasts and their allies, and the imprisonment of Satan, the reign of Christ begins. His kingdom has now come, and His will is now to be done on earth, as in heaven. Christ ever since His ascension had sat at God's right hand, until the time came when His foes should be made His footstool; to effect this is the object of His coming from heaven, as seen in the last chapter; and that coming was immediately succeeded by the crushing of His arch-enemies. He now assumes His rightful dominion over the earth, which, as Son of Man, He has redeemed. Those who usurped His authority have been taken out of the way; and now He 'must reign till He hath put *all* enemies under His feet.' Along with Him are associated His saints, raised and glorified. 'I saw thrones,' St John relates, 'and they sat upon them, and judgment was given unto them.' Who they are who sat on these thrones we are not expressly told, but some at least of them are those next mentioned, whose souls John sees—those who had been beheaded for the witness of Jesus and for the Word of God, and who had not worshipped the beast or his image, and had not received his mark upon their foreheads and upon their hand—these, St John tells us, 'lived and reigned with Christ a thousand years.' These are probably the 'souls under the altar,' seen on the opening of the fifth seal, who were desired to 'rest, until their fellow-servants and brethren who should be killed, as they were, should be fulfilled.' That time has now come; their blood has been avenged,

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and their reward is given them. It seems to fall in with the whole strain of the book to mention only these martyrs as sharing Christ's kingdom; but we learn from other parts of Scripture that all the righteous dead shall partake of it. 'Christ the first-fruits, afterwards they that are Christ's at His coming' 1 Cor. xv. 23. 'Them which sleep in Jesus will God bring with Him.' 'The Lord himself shall descend from heaven with a shout . . . and the dead in Christ shall rise first,' *i. e.*, before the quick are changed.

"This is the 'first resurrection.' There is no semblance of metaphor in all this. It is a plain account of the actual literal resurrection, from the grave, of a certain number; while it is said of others, 'the rest of the dead lived not again until the thousand years were finished.' In whatever sense one portion lives, the other lives, and in whatever sense some are dead, the rest are dead; 'the rest of the dead' must mean all who do not now live and reign with Christ; whose resurrection is separated from that of the saints by a thousand years. It is of this 'first resurrection' St Paul speaks when he expresses his aim to be, 'if by any means I might attain unto the resurrection of the dead,' *lit.*, 'the resurrection from amongst the dead,' τὴν ἐξανάστασιν τῶν νεκρῶν (Phil. iii. 11). A similar expression occurs in Heb. xi. 35, where it is called 'a better resurrection.' Its privileges are described by St John. 'Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and Christ, and shall reign with Him a thousand years.' It is in reference to this our Saviour says, 'They which shall be accounted worthy to obtain that world (age, αἰῶνος), and the resurrection *from the dead*, neither marry nor are given in marriage. *Neither can they die any more;* for they are equal unto the angels, and are the children of God, being the children of the resurrection' (St Luke xx. 35, 36). Here is no spiritual resurrection, but a literal resurrection of the body —the resurrection from among the dead. Over its subjects the second death—that casting into the lake of fire (verses 14, 15), which our Lord calls destroying both soul and body in Gehenna (St Matt. xi. 28)— hath no authority. They are henceforth immortal, exempt from both temporal and eternal death, 'they shall be priests of God and Christ.' This recalls the language of chap. i. 6, where this very prospect is held forth; and of chapter v. 10, where the four-and-twenty elders, the representatives of the whole redeemed Church, exult in the same privilege, and add, 'and we shall reign on the earth.'

"It would appear that there shall be *two classes* of men living at this time: *the risen and glorified saints*, who shall reign over (ἐπὶ) the earth, and who shall probably be in the region of the air above the earth, 'caught up to meet the Lord in the air, and so ever with the Lord' (1 Thess. iv. 17); and *the inhabitants of the earth*, among whom the usual conditions of human life shall exist, birth and death going on as now, but human life greatly prolonged; while peace and security and earthly prosperity shall prevail: all either righteous or under restraint, owing to the fresh outpouring of the Holy Spirit and the manifest presence and power of Christ. Of this period Isaiah foretells when he says, 'There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed.' In the same passage he also predicts permanence of possessions, productiveness of labour, immediate answer to prayer, harmony among the tribes of wild and domestic animals—while dust

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shall be the serpent's meat. 'They shall not hurt nor destroy in all my holy mountain, saith the Lord' (Isa. lxvi. 20-25.) Of the same period also many of the Psalms speak, such as Psalms xciii., xcvi. to c.; and sundry other prophecies, as Isa. ii. 2-4; Zech. viii. 3, 4, 20-22; xiv. 9 to the end, &c. The Jewish people, now purified by suffering, brought to repentance, and restored to God's favour, shall inhabit their own land and city, and 'be a blessing' (Zech. viii. 13; Rom. xi. 12, 15) to the rest of mankind. Then shall Jerusalem be the centre of worship, and 'the metropolis of grace,' and Israel be the great medium for evangelising the world during the reign of the Prince of Peace, as numerous passages in the Old Testament distinctly assert."

History of the Cross: The Pagan Origin, and Idolatrous Adoption and Worship of the Image. By HENRY DANA WARD, M.A., U.S.A. London: James Nisbet & Co., 21 Berners Street. 1871.

A very striking and important book, which we most earnestly commend to our readers. Take one of its closing paragraphs (pp. 85–87):—

"Christendom has long been imposed upon by this 'abomination of desolation,' whose mark, like every other idol, thrusts itself between the heart of the worshipper and the Lord, making itself the recipient of those affections which are due to the invisible and only wise God. It turns from the fellowship of Christ's sufferings to contemplate, in the pride of this world, the fashion of a brilliant or imposing ornament. It separates the showy wearer from the suffering Saviour. It arrests the mind in contemplating the shame and sorrows of Christ crucified for us, and turns it to a senseless image, to a dumb idol, to a lying vanity. That Protestants do not bow down, and burn incense, and put their lips to the image, is no excuse for reverencing and loving the thing, as some confess they do. Few in the fourth century worshipped the idol; in the ninth all did. American Protestants are now farther advanced in this idolatry than Christendom was fifteen centuries ago; and many are pressing forward, under its fashionable lead, to embrace the Mother Mystery, and to drink of the cup of her abominations, both on this and on the other side of the sea. May God, of His grace, avert the omen, and sanctify the cross of Christ's sufferings to the heart of backsliding Israel among all nations, that men may cease from the hope of a rest for the Church, or for Jacob in any country or kingdom of this world, and that we may give diligence in our mortal pilgrimage to embrace the promise of a city which hath foundations; to seek a better country—*i.e.*, an heavenly,—and to receive a kingdom which cannot be moved or shaken, and an inheritance with Abraham, and Isaac, and Jacob, 'in the everlasting kingdom of our Lord and Saviour Jesus Christ. To Him be glory, both now and for ever. Amen.'

"This history of the image of the cross will stand the closest scrutiny; but nothing will change the manners of the world or of the Churches. That which the late Bishop of Vermont foresaw is rapidly coming to pass, viz.: 'This ritualism will grow into favour by degrees, until it becomes the prevailing system. The young, the ardent, and the impressible will follow it *more and more*. The lovers of beauty and glory will favour it, because it appeals with effect to the natural

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tastes and feelings,' &c. (*Hopkin's Law of Ritualism*). Idolatry 'grew into favour by degrees.' Symbols were at first kept privately in closets. Such were Rachel's images, which Laban sought in vain throughout Jacob's tents. They crept from private houses 'by degrees'—first, by paintings—into the churches, where they became *fixed* by embossing and carving; while yet they were not worshipped. Once secure of a standing in the holy places, they never give back, but they gain 'favour by degrees' among the curious, 'the young, and the impressible; the lovers of this world's beauty and glory;' and from their high places they hold forth the doctrine of *looking toward the likenesses and reverencing the images.* To such preaching man's 'natural tastes and feelings' incline him to listen, as all experience of the 'ages and nations doth too much prove' (*Homily* 14)."

Extracts.

The True Union and the False.

THERE is an old story, upon which some seem to lay more stress than on the parables of Jesus, which tells of a philosophic father teaching his sons the strength of union, by showing them how easy it is to break a bundle of sticks, taking them one by one, and how difficult taking them all together. Had the venerable gentleman bound up fire with his sticks, he might have shown also the dangerous unwisdom of union where the elements are not homogeneous. Had he exhibited a Roman prisoner chained to a dead carcass, he might have shown the still further lesson of the disability and pestilential horribleness of some unions.

The Bible also tells of a union-furor which prevailed among men in a very early period of the world's history, when "the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose." We do not read, however, that the result was particularly advantageous. Giants, indeed, were produced by the coalition, but judgment came upon its heels, and all the "mighty men" and "men of renown" were drowned from the face of the earth.

The mingling of that which is of God with that which is of man, is a special form of evil to which people are quite too prone; and it is a very effective engine in Satan's hands for marring the truth and destroying souls. It may often wear the appearance of something very desirable and promising. It may look like success, triumph, and augmented efficiency, but, in reality, it is surrender, compromise, and defeat. Satan's first effort to frustrate the purpose of God was to *kill* the holy seed; when that failed, he tried peaceful synthesis and unseemly unions, in which he was much more successful. From this it would appear, that *union*, if not the proper sort, is worse than murder.

It is one of the vices of our day and our country, that men are ready to compromise and sacrifice almost anything, just for the convenience, grandeur, and supposed strength of union. It matters not how truth suffers, and the Church's testimony is obscured, only that people are united, and dwell in peace, and appear in grand combinations, in which the worst are on the same level with the best, ignoring all distinctions. And, it sometimes happens, that the most antagonistic the more readily

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unite to put out of the way troublesome truth. Herod and Pilate make friends when the Christ is to be crucified.

We have no hesitation in saying, that much of the *unionism* of our day is thoroughly anti-Christian. That which the true man of God is bound to maintain above all things is, *The Truth—The Truth at all costs.* If there can be union in the maintenance of the pure and undamaged Truth, so much the better, and such union should be sought and promoted ; but union, on any other conditions, is immoral, and not of God. The miserable expediency which views union as the chief end, and seeks union first, union last, and union all the time—union in the truth if convenient, otherwise, union on half truth, or union on no distinct truth at all, only so there is *union*,—is simply the old story over, by which the devil involved the ancient world in the dreadful condemnation of God.

Inspiration says, "the wisdom which is from above is *first pure*, then peaceable." The implication is, that the wisdom which puts "*peaceable*" *first*, and teaches us to purchase peace and union at the expense of pureness in faith and testimony, is not "from above," but from beneath. Oh, but union is so beautiful—so pleasant—so heavenly ! Yes, so were "the daughters of men," but that did not satisfy God, nor keep off the ugly judgment which followed. Peace is a good thing, but it dare not be bought at the expense of God's truth, or at the sacrifice of fidelity in the preaching and confession of that truth. Otherwise, peace is not peace, but a lie, and a devouring sword.

The Synod of Jewish Rabbis.

THE deliberations of this assembly were continued on the 1st instant. It may be as well to mention that the Synod consists of about 80 members. Of these, only 25 are rabbins, representing some 20 communities. The remainder is made up of public teachers and private gentlemen, who attend without having received any special invitation. When it is considered that there are very nearly 100,000 Jewish congregations in existence, of which there are about 18,000 in Germany, and when it is remembered that only something like a 5000th part is assisting in the conference, it will be seen at once that the Synod cannot be said, in any sense, to represent Jewish feeling or opinion, nor can it be expected that its deliberations will have any weight in regulating Jewish doctrine or observance. It must be borne in mind that the representatives are almost to a man disciples of the ultra-reform party, a section whose numbers are too small, and whose influence is too paltry, to affect Judaism at large.

After the introductory and formal business, Dr ADLER, of Cassel, delivered an address. In the course of it he said—"Judaism is a corpse which the Orthodox are desirous of embalming, so that it might not putrify and be buried under the earth. These brothers and sisters in faith err with the best of intentions; they are innocent in their folly, and deserve that we (the reformers) should guide and enlighten them, while they no less merit our indulgence and forbearance." He grieved that the Synod had met with such slight encouragement.

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Dr Philipson followed. He advocated the perfect freedom of the individual in all religious matters, and the recognition of this right. He attempted to strengthen his position by stating that Moses and Joshua, when they laid the law before Israel, gave them the option to receive or to reject it. From this he inferred that at the present time each one had the right, according to his inclination, to accept or refuse the Mosaic code! These remarks were greeted with stormy applause.

On the next day the Synod was occupied with the educational question. It was recommended that the Bible should be read in schools in the vernacular. It was also resolved that an institution be founded for "free scientific investigation."

The following question was submitted for the consideration of a sub-committee, who are to report on a future occasion:—"Is a child, born of a Jewish mother, but who has for some cause or other never been initiated in the Abrahamic covenant, to be regarded as a Jew; and if he is, by what means would he in later years be received into the pale of Judaism?"

On the following day the subject of the Ritual engaged the attention of the representatives.

A modification in the reading of the *Torah* was agreed to; one-half of the *Sedrah* is to be read at the Sabbath morning, and the other half at the Sabbath afternoon service. Calling up to the law is to be retained, but the *Trop* (intonation) is to be abolished.

The following resolution was also carried:—"Those portions of our prayers which refer to the re-establishment of annual sacrifices at the Messianic period, or to the return of the Jews to Jerusalem, must be modified."

Choral services, the use of the organ in the synagogue, and musical performances on Sabbaths and festivals are recommended.

So far, then, three new principles have been recognised by the Synod. 1. Individual authority in religious matters. 2. The primary importance of free scientific investigation. And, 3dly, the rejection of the belief in Israel's restoration.—*Jewish Record.*

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

Sir,—The yearnings after the old Pagan religions are coming out in many forms—prose and poetry. Not long since we had Mr Gladstone, and lately we have Francis Turner Palgrave, in his "Lyrical Poems," sympathising with old idolatries. The following is a specimen:—

A MAIDEN'S PRAYER.

Artemis, my Queen,
Guard and grace thy flower;
Bend with arrows keen
O'er the maiden's bower,
Artemis, my Queen!

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Aphroditê Queen,
Take thy suppliant's part
In the lonesome hour;
With thy hand of power
Staunch the bleeding heart,
Aphroditê Queen!

Come as once thou cam'st
To the Lesbian maid;
Quit thy dædal throne,
Clasp thy wonder zone,
In thy smile array'd,
Come as once thou cam'st.

Aphroditê, Queen
Of the tell-tale eye,
Of the brimming heart,
Take thy votary's part,
Take me, or I die,
Aphroditê Queen!

This worship of Venus, the goddess of lust—this prayer to one of the vilest of Pagan deities—makes one wonder what the world means in those days.—I am A WORSHIPPER OF THE TRUE GOD.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—It may be worth while to preserve such fragments as the following, regarding the present state of France. Those who lay such stress on the Revolution of 1793, as forming such a crisis in the world's history, and marking a great prophetical era, will perhaps be inclined to revise their dates and calculations after pondering the history of 1871, and after reading such statements as that I now present:—

"Our correspondents are beggared for words to describe the scene, and exclaim that it is hell upon earth. It is nothing less. There are all the physical and all the moral accessories. Fire and brimstone, storm and tempest, torture, insult, hatred, despair, all forms of malice, murder, and destruction, have been raging in Paris during the last few days. Women forgetting their sex and their gentleness to commit assassination, to poison soldiers, to burn and to slay; little children converted into demons of destruction, and dropping petroleum into the areas of houses; soldiers in turn forgetting all distinctions of sex and age, and shooting down prisoners like vermin, now by scores and now by hundreds,—all combine to enact on civilised ground, and within the sight and hearing of their fellow-men, scenes which find a parallel only in the infernal regions imagined by prophets and poets. This is what human nature is capable of; for Frenchmen are men, and we shudder for our race. But, at all events, what hope is to be seen for France in this seething abyss?

"Their philosophy is Atheism, Materialism, the negation of all religion; their political programme is absolute individual liberty by means of the suppression of government, and the division of nationalities into Communes more or less federated. Their political economy consists essentially in the dispossession, with compensation, of the present holders of capital, and in assigning the coin, instruments of labour, and land to associations of workmen; their historical theory is that the nobility and *bourgeoisie* have each had their reign, and that

the turn of the proletairiate has now come. They exclude all that is outside the working-class from society, considering it as socially, and even physiologically effete."

The above is from the *Times*, May 1871.—I am, &c.,

A Student of Prophecy.

Poetry.

THE HYMN OF THE DARK WORLD.

Light of the world! all the earth is waiting,
  Looking and sighing for the promised day.
Dark are the heavens; still the east is clouded,
  Hidden in gloom the glory of Thy ray.

Age upon age has been slowly rolling,
  Since by the seers Thy splendour was foretold;
Thickens the gloom on the pagan mountains,
  Deepens the silence over Judah's fold.

Sorrow and evil all the nations cover;
  Errors and idols hold their blinding sway;
Truth its head hideth, and the Book of blessing
  Seems like a treasure vilely cast away.

Heralds of gladness vainly lift their voices;
  Human ears are closed, human hearts are seal'd.
Who hath received love's last sweetest message?
  Where has Jehovah's great arm been reveal'd?

Dark is the night over Asia's millions,
  China and India sit in the gloom;
Sad is the shade over islands and islands,
  Earth's fairest gardens are cold as the tomb.

Egypt, Arabia, Elam sit in shadow,
  Africa knows not the tidings of light;
Europe lies gloomy, half cloud and half sunshine,
  Deep o'er the vales of Greece rests the long night.

Hope of the longing! all creation groaneth,
  Loathing her bondage, longing to be free;
Stretching her hands out for the promised freedom,
  When the thick shadows all shall rise and flee.

Joy of the world! days and nights of darkness,
  Silent and sorrowful, here have rested long;
Hasten at length Thy never-ending dayspring,
  End all these ages of time's grief and wrong.

Speed the glad tidings! 'Tis finish'd, 'tis finish'd,
  He who hath died for us liveth again.
Send over earth the love and the brightness,
  Take to Thee, Lord, Thy great kingdom and reign.

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THE QUARTERLY

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OCTOBER 1871.

Art. I.—THE ELOHISM AND JEHOVAHISM OF GENESIS.

In 1753 Astruc, a French physician, from the absence of the name Jehovah in the first chapter of Genesis, and its repeated occurrence in the subsequent chapters, first divined, as he imagined, the secret of the composition of this book as made up of two kinds of documents, one the work of an author who knew of the Deity only by the name of Elohim, the other of one who knew of Him only by the name of Jehovah, and so first broached the hypothesis of an Elohistic Genesis and a Jehovistic Genesis respectively. This hypothesis found much favour with the sceptics of its own day, and of subsequent times.* Accordingly, we find it alleged that "the employing the name Jehovah will render more distinct than at present to the ordinary reader the traces of the several documents that have entered into the composition of the historical books. Thus it is well known that the different titles given to the Deity indicate that the original documents from which they were made up were by different hands. Elohim (God) is the name of the Deity in Gen. i.; Jehovah Elohim commences at ii. 4; Jehovah at iv. 1; Adonai Jehovah at xv. 2. The chapter appears in English as if it was part of an Elohistic document, when it is in fact of a Jehovistic and more modern one."†

But it is said that this hypothesis is now (1862) given up, even by the Rationalists of Germany themselves—the distinc-

* Greswell's "Three Witnesses," p. 303.
† *Westminster Review*, Jan. 1857, p. 148.

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tion on which it was based having been found untenable—the name of Jehovah occurring repeatedly in the supposed Elohistic parts of Genesis, and the name of Elohim repeatedly in the supposed Jehovistic.* Nevertheless, we cannot help thinking that it may be well to adduce some additional proofs, which show that the hypothesis cannot be maintained.

We will first observe that our divisions into chapters and verses are not according to the Hebrew text, and consequently have no bearing upon the present question; and we may add that the first chapter of Genesis ought most undoubtedly to have included the three first verses of chapter 2.

If we begin to examine the places in which the names Jehovah and Elohim occur, from the first verse in the book of Genesis, and so on in order, we find that the name of Elohim alone appears throughout the first chapter and the three first verses of chapter 2. But throughout chapter 2, beginning with verse 4, we have Jehovah Elohim, and so also in verse 1 of chapter iii. Then in verses 2, 3, 5 of that chapter we find Elohim alone. But in verse 8 we have Jehovah Elohim again, and so on through the remainder of the chapter.

Now here we pause to consider whether it is possible to discover any reason why this change in chapter 3 in the use of these sacred names was made. In order to see the matter plainly, it will suffice to set out the principal part of chapter 3, though chapter 2, from verse 4, and chapter 3, are clearly the work of the same person. "Now the serpent was more subtile than any beast of the field which Jehovah Elohim had made. And he said unto the woman, 'Yea, hath Elohim said, Ye shall not eat of every tree of the garden?' 2. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden. 3. But of the fruit of the tree which is in the midst of the garden, Elohim hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4. And the serpent said unto the woman, Ye shall not surely die. 5. For Elohim doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as Elohim, knowing good and evil."† We omit the 6th and

* Greswell's "Three Witnesses," p. 303.

† כאלהים ידעי טוב ורע. which the Septuagint renders, *ὡς Θεοὶ γινώσκοντες καλὸν καὶ πονηρόν*, and our version, "as gods knowing," &c. Now, where Elohim means the true God, it generally has a verb or participle in the singular, as ידע אלחים in this very verse, and אלהים מתהלך in ver. 8; but where Elohim is applied to false gods, it has a verb in the plural; as in 1 Kings xix. 2; xx. 10. Now ידעי is a participle in the plural number, and the only reason we can see why the Septuagint has *Θεοὶ* and we have "gods" is, that the word is supposed to refer to Elohim, whereas it may well refer to Adam and Eve. Both versions are wrong, for the serpent clearly refers to the *Omniscient* true God.

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7th verses, as neither name occurs in them. Verse 8, "And they heard the voice of Jehovah Elohim walking in the garden."

Now it is impossible to doubt that the same person wrote the whole of this chapter. Then how does it happen that in the 1st and 8th verses we have Jehovah Elohim, and in the intermediate verses Elohim only? The 1st and 8th verses are clearly narratives or statements. The intervening verses, in which Elohim alone occurs, are the very words—*ipsissima verba*—of the conversation between the serpent and Eve. It is plain from this conversation that neither the one nor the other uttered the sacred name of Jehovah. Then, can any reason be assigned why they did not? Undoubtedly there can.

In order to prove what that reason was, we must first endeavour to show what the attributes of the Deity in His character of Jehovah were. This sacred name of the Most High is a proper noun, derived from the verb היה, thus; היה, he was; הוה, he is; יהיה, he will be;* and this accords with Josephus, who says that the name is compounded of the four vowels; and St John well renders the word, Ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος.† The word, therefore, clearly means "the Ever-living One."

The word also differs from Elohim in these respects. It never takes the ה prefix, nor any pronoun affix, nor the genitive case;‡ and hence Salome asks, "Does not this plainly show that this word Elohim is not a proper name?"

There is no doubt whatever that the name Jehovah was always held in much greater reverence than that of Elohim. The third commandment, when properly rendered, is very strong evidence of this. "Thou shalt not take the name of Jehovah, thy Elohim, in vain; for Jehovah will not hold him guiltless that taketh his name in vain."§ So, too, is "Thou mayest fear this glorious and fearful name, Jehovah, thy Elohim."|| We have no doubt that this sacred name was held in the greatest awe from the very first, though it might well have acquired such fearful dread from subsequent events. It was in that name that Moses was commanded to undertake the deliverance of the Israelites, and in that name all the mighty wonders in Egypt were wrought, the Red Sea divided, and the sun itself made to stand still.

We need not search any further for a reason why this fearful name might, in course of time, have acquired such an awful reverence, that it was never uttered by any Israelite, except the

* Salome, Heb. Gram., p. 277. † Rev. xi. 17; and see xvi. 5.

‡ "Aids to Faith," p. 195; Salome, Heb. Gram., p. 277.

§ Exod. xx. 7; Deut. v. 11. || Deut. xxviii. 58; see also Exod. xv. 11.

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High Priest, and even by him only once in the year, when he entered into the Holy of Holies. Josephus even tells us that it was not lawful for him to write concerning this name [*περὶ ἧς οὐ μοὶ θέμις εἰπεῖν*].* When the Jews read the Holy Scriptures they generally utter Adonai instead of it; but if it is preceded by Adonai, they then utter Elohim. Lee† says, "This is a mere Jewish superstition, derived from considerable antiquity." But Buxtorf ‡ much more appropriately says, "Apud priscos Hebræos in majori reverentiâ, longéque sanctius habitum fuit, quam reliqua Dei nomina, &c.; et pio quodam studio ab eo pronunciando abstinuerunt, ne quotidiano usu vilesceret, and in vanum sumeretur." But we think that there was in addition no slight awe and terror mixed with their reverence. Be this, however, as it may, it may be shown in a very remarkable manner that this practice is of the most remote antiquity.

In our courts, whenever a witness is sworn, the officer utters the words of the oath, and when a Jew is sworn, the officer, instead of the words, "So help you God," says, "So help you Jehovah." In this mode of swearing the Jew says nothing. But amongst the Jews it appears that from the earliest times the person taking the oath said or did that, which constituted the oath; and as the Jews commonly swore by Jehovah, and they could not utter that dread name, they invented a most appropriate mode of silently indicating that they swore by Jehovah; the person swearing lifted up on high his right hand with the three larger fingers extended upwards, and with the thumb holding down the little finger.§ A more significant emblem of the Holy Trinity, than the three fingers united by the hand, could not have been devised; and when the hand was held up to heaven in the attitude we have described, a silent appeal was as clearly made to the Holy Trinity as any words could have conveyed. Nor can it be doubted that this is the mode of swearing so frequently described in the Old Testament, by the very pointed expression of lifting up the hand to Jehovah. The earliest notice of it is where Abraham said, "I have lifted up mine hand to Jehovah,"|| an expression which, whilst it specifies the act which was done, impliedly excludes the utterance of any words, and thus leads to the inference that this was the very same mode of swearing that we have described. It is obvious also that this was the usual mode of swearing at the time; for the words we have cited were addressed to the King

* Jos., Ant. Jud., lib. ii., c. 12, s. 4. † Heb. Gram., p. 28.
‡ Heb. Lex., *in verbo.*
§ Moore's "Lost Tribes of the Saxons of the East and West," p. 234.
|| Gen. xiv. 22.

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of Sodom, as a solemn and conclusive assurance that Abraham would receive nothing from him; and, of course, Abraham would not have so acted unless he knew that the King of Sodom would understand what he meant.

Though we cannot adduce any earlier notice of this mode of swearing, we think it may be made very probable that it existed very much earlier, indeed before the flood. Swearing is only one mode of invoking the Deity; another mode is invoking the Deity in prayer. Now, we are told that after the birth of Enos men began "to call upon the name of the Lord."* The Hebrew is לקרא בשם יהוה, and ought to be translated "to invoke [the Deity] by the name of Jehovah." This is clear from Gen. xiii. 5; 1 Kings xviii. 24, 26, 36; 1 Chron. xvi. 8, which show that קרא בשם of a Deity, whether true or false, means to invoke the Deity by his name; and as the general mode of invoking a Deity is by holding up the hand, it is very probable that the invocation mentioned in Gen. iv. was made by holding up the hand in the same way as in Gen. xiv., and as in the latter case the sacred name was not uttered, it is very probable that it was not in the former.

The common mode of invoking the Deity amongst the Pagans was by holding up the extended hands.

> "Cœlo supinas si tuleris manus,
> Nascente Lunâ, rustica Phidyle."†

On which an old scholiast remarks—"Supinas dixit ad superiora palmas apertas, et expansas."

> "Multa Jovem manibus supplex orâsse supinis."‡

These passages sufficiently show the practice among the Romans, and the following shows it among the Greeks:—

> Καὶ λιπαρήσω τὸν μέγα στυγούμενον
> Γυναικομίμοις ὑπτιάσμασιν χερῶν.§

And there can be no reasonable doubt that this practice was derived from the Israelites. When the reason why the right hand alone was held up ceased to be known (as it probably would in the course of time among the Pagans), the practice of holding up both hands might well arise; or on some occasions the Israelites may have raised both hands, for in one instance Moses "spread abroad (ἐξέτεινε. Sept.) his (open) hands towards Jehovah,"|| and this may have given rise to the practice of raising both hands amongst the Pagans.¶

* Gen. iv. 26. † Hor. Carm., lib. iii., 23, 1.
‡ Virg. Æn. iv. 205; and see Æn., iii., 176.
§ Æsch. Prom. Vinct., 1040. || Exod. ix. 33.
¶ Josephus, Contra. Apion., lib. i., c. 22, cites a passage from Agathar-

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On the whole, then, it would appear quite clear, that as far back as the earliest time to which there exists any means of tracing the matter, the sacred name of Jehovah was never uttered; and when we find that in the conversation between the serpent and Eve, as given in Gen. iii., that sacred name is wholly omitted, whilst in the narrative parts, which immediately precede and follow that conversation, it is inserted, the only reasonable conclusion is, that it was omitted in that conversation, because even at that primæval time it was never uttered.

The formula, "I have lifted up my hand," became so completely identical with "I have sworn," that we find it repeatedly attributed to Jehovah himself.* It is very remarkable how the practice of holding up the hand and the three fingers has held its ground till the present time. By the law of Denmark, an oath is now taken by holding up three fingers of the right hand, to indicate the Three Persons of the Holy Trinity.† An English witness places his fingers under the Testament and his thumb upon it, and so lifts it up to his mouth when he is sworn, and kisses the side on which his thumb is. But a South Welsh witness lays his three larger fingers upon the top of the book, and puts his thumb under it, whilst his little finger does not touch it, and thus he raises the book to his lips, and kisses the side on which the three fingers are. The three fingers, no doubt, are intended to signify the Three Persons of the Holy Trinity. Originally the oath was taken without touching anything; then, in imitation of the Pagans, the Christians began to touch the Gospels,‡ and thus the three fingers which previously were raised aloft were laid upon the book; and when kissing the book was introduced, the three fingers were first laid upon the book, and it was then raised to the lips. This very well accounts for the South Welsh practice. It is well worthy of notice that the symbol of the expanded hand appears constantly on the ruined buildings of America, and always upright. The figure is used by the North American Indians to denote supplication to the Deity or Great Spirit, and it stands in the system of picture writing as the symbol of power, or strength, or mastery. In one monogram it is side by side of I.H.S.§

In the *Archæological Journal*, vol. xxvii., p. 279, a print is

chidas, who says that the Jews ἐν τοῖς ἱεροῖς ἐκτετακότες τὰς χεῖρας εὔχεσθαι; but this does not necessarily mean that each of them stretched out both his hands.

* See Ezek. xx., *passim*.

† Boelen *v.* Malladew, 10 C.B., 898.

‡ Selden, vol. ii., p. 1467.

§ Wilson's Prehist. Man, ii., 231.

given of a coin of the Roman emperor, Gratian, A.D. 375. On it is the galley of the empire, steered by Victory, the emperor on the deck, and a cross over Victory. The emperor extends his left hand towards Victory, but his head is turned to look at the cross, whilst his right hand is raised up towards heaven in the well-known attitude of Christian prayer, so frequent in the catacombs; this is with the naked right hand held up perpendicularly, with the fingers extended upwards. Here we have other examples of the practice of holding up the right hand, and there can be no doubt of the meaning. It has not been our good fortune to see the figures in the catacombs.

We think we have now given sufficient proof that Jehovah was omitted in the conversation between the serpent and Eve, because that sacred name was never uttered. If that be so, we have discovered that in this instance there was a reason for the omission.

But it may be said, as it has been said already, that the name of Jehovah was not known until it was revealed to Moses at the burning bush.* To those, whose attack we are answering, it would be quite sufficient to answer, "You allege that Moses put Genesis together out of the works of two different authors, one of whom only knew the Deity by the name of Elohim, the other by the name of Jehovah, and consequently you rest your attack on the fact that these names were previously known, and it is not competent for you to assert that either name was unknown before the time of Moses."

We will not, however, rest upon that answer, but will show that the objection is not well founded. The question turns upon the words which are translated, "I appeared unto Abraham, Isaac, and Jacob, by (the name of) God Almighty; but by my name Jehovah was I not known to them."† And it is said that this passage, coupled with Exodus iii. 14, proves that the name of Jehovah was not previously known. But, as has been truly remarked,‡ "there are almost innumerable passages between Gen. xii. 1, when God first revealed Himself to Abraham, and Exod. vi. 3, which are demonstrative that He must have been as well known to the three patriarchs, Abraham, Isaac, and Jacob, by this name of Jehovah, as by any other of his titles, Alehim, Al Alioun, Al Shedi, or the like; and some texts there are, in which He himself speaks to them of Himself by the name of Jehovah;" as where the Deity said to Abraham, "I (am) Jehovah;"§ and "Is there anything too hard for Jehovah?"‖ And this renders it necessary to consider whether a

* Exod. iii. 14. † Exod. vi. 3. ‡ Greswell's "Three Witnesses," p. 302.
§ Gen. xv. 7. ‖ Gen. xviii. 14.

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proper sense may not be found for the passage, which may be perfectly consistent with the fact of the name having been known previously. Now the Hebrew word שם (rendered "name") does not merely mean what we usually understand by our word "name," *i.e.*, designation or appellation, but it also means, as applied to Jehovah himself, His attributes or qualities. Thus Jehovah says, "I will proclaim the name of Jehovah before thee."* And this was done by declaring His attributes or qualities, "Jehovah passed by before him, and proclaimed, Jehovah, Jehovah El, merciful and gracious, long-suffering and abundant in goodness and truth," and so forth.† We may, therefore, well read, "By my attributes or qualities of Jehovah," instead of "By my name Jehovah." And these passages well explain that the meaning of appearing, or being known as El Shadai or Jehovah, is appearing or being known by the attributes or qualities peculiar to the Deity in His character of El Shadai or Jehovah. Again, the Hebrew word rendered "known" is נודעתי. Now that word may be much better rendered "revealed," or "made known;" and it is excellently explained by the passage in Ezekiel,‡ where it occurs again, "In whose sight I made myself known unto them in bringing them forth out of the land of Egypt;" which plainly means, by working all the mighty miracles in their sight.§ And it is plain that the meaning we have given to the word is correct, for this word is clearly used in the same sense as the Hebrew word in the first part of the sentence, which is rightly translated by "appeared." The passage, therefore, may be very well translated, "But by my attributes or qualities of Jehovah, I was not revealed to them." We must also bear in mind, that the words in question were used in the introduction of that period, in which the wonder working hand of Jehovah was about to manifest itself in the no less novel than marvellous miracles in Egypt, a character in which Jehovah had never before appeared, and we need only refer to a few subsequent passages to prove that these views are correct. In verse 6 of the same chapter the Deity says, "I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm, and with great judgments." What is this but a clear declaration that the

* Exod. xxxiii. 19. † Exod. xxxiv. 6, &c. ‡ Ezek. xx. 9.

§ See also Ezek. xxxv. 11, and xxxix. 7, which show that Jehovah made Himself known or disclosed Himself by His mighty acts. Josephus, Contra. Apion., lib. ii., c. 16, says, that the Deity is *δυνάμει μὲν ἡμῖν γνώριμον, ὁποῖος δὲ κατ' οὐσίαν ἐστὶν ἄγνωστον*. And see the passage cited from c. 22 of the same work, *infra*, p. 326.

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Deity, in His character of Jehovah, will perform these things? Again, in chapter vii. 5, the Deity says, "The Egyptians shall know [ידעו, the same verb as in chapter vi. 3] that I am Jehovah when I stretch forth* [בנטתי, by my stretching forth] mine hand upon Egypt, and bring out the children of Israel from among them." In verse 17 of the same chapter, "Thus, saith Jehovah, In this [בזאת by this] thou shalt know [תדע, the the same verb as in chapter vi. 3] that I am Jehovah; behold I will smite with the rod that is in my hand upon the waters, which are in the river, and they shall be turned into blood," &c. In chapter viii. 9, 10, English; 5, 6, Hebrew, "Moses said unto Pharaoh, When shall I entreat for thee, &c., to destroy the frogs? And he said, To-morrow. And he said, Be it according to thy word, that thou mayest know [תדע, the same verb as in chapter vi. 3] that there is none like unto Jehovah our God." Ver. 13, "And Jehovah did according to the word of Moses; and the frogs died out of the houses," &c., and chapter xi. 4, 5, "Thus saith Jehovah, About midnight will I go out into the midst of Egypt, and all the firstborn in the land of Egypt shall die, from the first-born of Pharaoh," &c. Chapter xii. 29, "At midnight Jehovah smote all the first-born in the land of Egypt," &c. Chapter xiv. 18, "The Egyptians shall know [ידעו, the same verb as in chapter vi. 3] that I am Jehovah, when I have gotten me honour [בהכבדי, by my getting honour] upon Pharaoh, upon his chariots, and upon his horsemen."

Now these passages abundantly prove two things:—1st, that it was in the character of Jehovah that the Deity performed all the miracles in Egypt; 2d, that the true meaning of the word נודעתי in chapter vi. 3, is revealed or made known by the works performed by the Deity in His character of Jehovah, and not merely known by this sacred name.

This explanation makes the much misunderstood ver. 3 of chapter vi. equally clear and consistent alike with all that is narrated before and after.

In passing, we may observe that the words rendered "God Almighty" are אל שדי. Now, some derive שדי from ש (for

* The proposition ב. which is the origin of our "by," when it is prefixed to the instrument or means by which anything is done, ought to be rendered "by," "by means of," or "with;" as בחרב. by or with a sword. The Septuagent generally renders it by *ἐν*; as in chapter vii. 17, בזאת. *ἐν τουτῳ̂*; which has led to many errors in our translation; for instance, 1 Kings xiv. 15, "as a reed is shaken in [במים by] the water." The New Testament writers very frequently use *ἐν* in the same manner, and this also has led to many similar errors, of which there is a remarkable instance in 1 Cor. xv. 22, "For as in (*ἐν* by) Adam all die, even so in (*ἐν* by) Christ shall all be made alive."

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אשר) "who," and די "sufficient," which supports the rendering "Almighty." Baxter's Lexicon derives it from שדד, to oppress. But Parkhurst derives it from שדה, to pour forth or shed, and thinks it means "the pourer or shedder forth of blessings both temporal and spiritual." "Jehovah appeared to Abraham, and said, I am El Shadai," "and I will make my covenant between me and thee, and will multiply thee exceedingly."* "I am El Shadai; be fruitful and multiply; a nation and a company of nations shall be of thee; and kings shall come out of thy loins, and the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee."† If the Deity in these passages did not "proclaim" His qualities as "the all-bountiful God," it would indeed be strange.‡

After we had written thus far, we discovered what appears to be a very strong corroboration of the conclusion we had come to. In chapter 18 of Genesis, we find the name Jehovah occurs ten times, and Adonai five times. This chapter narrates an interview and conversations between Jehovah and Abraham, and Adonai is in every instance uttered by Abraham, and in the last four instances, § it is addressed to Jehovah; but that sacred name is in no instance uttered by Abraham. It, however, occurs seven times in the narrative parts, and thrice in the utterances of Jehovah himself. Here then we find Abraham invariably abstaining from uttering that sacred name, and substituting Adonai for it. This not only fortifies our conclusion that that sacred name was not uttered, but shows that Adonai was, even at that early period, used instead of it. ||

* Gen. xvii. 1, 2. † Gen. xxxv. 11, 12.

‡ See also Gen. xxviii. 3; xlviii. 3, 4; xlix. 25, 26.

§ Vers. 27, 30, 31, 32.

|| We have not relied upon Adonai in ver. 3, as it seems questionable whether in that place it refers to Jehovah. The chapter (ver. 1) says that Jehovah appeared unto Abraham, and (ver. 2) that he saw three men, and he ran to meet them, and (ver. 3) said "Adonai, if now I have found favour in *thy* sight, pass not away from *thy* servant; (ver. 4) Let a little water be fetched, and wash *ye your* feet, and rest *yourselves*," &c. Now Adonai may be either singular or plural; and, though the Septuagint and our version render it Κύριε and "My Lord," the word seems properly to refer to the three men just before mentioned. When we turn to chapter xix. 1, "There came two angels to Sodom," and Lot said to them (ver. 2), "Adonai," turn ye in into your servant's house; and here the Septuagint has Κύριοι, and we "My Lords;" and this passage is so similar to the beginning of chapter xviii., that we dare not assert that Adonai there is in the singular number, and refers to Jehovah. In chapter xviii. 3, Adonai has the point Kamets, which Buxtorf says it has when spoken of God and angels; but in chapter xix. 2, it has the point Pathakh, which Buxtorf says it has when spoken of men; we are, however, very diffident in relying upon points in such a case. Stackhouse thinks that one of the three appeared superior to the others, and that Abraham addressed him as the chief, and that Moses styled him Jehovah; and possibly

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And here, in passing, it may be well to remark that everything which we have adduced that tends to prove the antiquity of the practice of holding up the hand with the three fingers extended, equally tends to prove the antiquity of the belief of the Jews in the doctrine of the Holy Trinity, and is very important on that account.

The discovery of the omission of the sacred name, for the reason we have assigned, led us to inquire whether a reason could be discovered for the use of the different sacred names in the places where they respectively occur; and we will proceed to give the results.

We have said that Gen. i., and the three first verses of chapter ii., ought to be taken together, as they are clearly parts of the same narrative, and the work of the same person. In them Elohim alone occurs. Much doubt has been entertained as to the origin of this name. Parkhurst derives the word from אלה, to curse; because the ever-blessed Trinity "represent themselves as under the obligation of an *oath* to perform certain conditions, and as having denounced a curse on all men and devils who do not conform to them."* But it has been said that the derivation of the word Elohim from the Arabic الي juravit, is contrary to the first "principles of Grammar; as, according to them, the ה mappikatum never can be changed into literam quiescentem."† And if the name existed at the first dawn of creation, before man was created, as it would seem it did from the narrative in Gen. i., this raises another difficulty; for it can hardly be supposed that the name was in existence before the subjects to which it applied were created. Buxtorf ‡ gives no derivation, and Bagster's Lexicon says, "root not used; Arabic, to worship or adore." That is (as given by Golius) اله coluit, adoravit, which, in Hebrew letters is אלה.

In 1863, a correspondence on the subject took place between Mr E. Greswell and ourselves; and, as any opinion of so great a biblical scholar as he was, cannot but be well worthy of consideration, we will introduce what he said. On October 13, 1863, in answering a letter of ours, in which we had men-

this supposition is supported by ver. 22, "The men turned their faces from thence, and went towards Sodom, but Abraham stood yet before Jehovah;" which seems to imply that two went towards Sodom, viz., the two angels that entered Sodom (chapter xix. 1), and that Jehovah remained. It may possibly deserve consideration whether the appearance of Jehovah, mentioned in ver. 1, was not by the "three men" mentioned in ver. 2; and if that were so, then Adonai might well be addressed to the Triune Deity.

* Park. Lex., *in verbo.*

† Professor Schultz, cited in Bowyer's "Conjectures on the New Testament," p. 242.

‡ Lex. Heb., *in verbo.*

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tioned the large number of obsolete words in Golius' Arabic Lexicon, he wrote :—"Do you think among those words, which seem to have once made part of the Arabic vocabulary, though they are now obsolete or gone out of use, you could find an etymon for the Hebrew El, Eloi, or Elohim, more satisfactory than any of those which are commonly assigned to it, all of which to my apprehension are the most insufficient imaginable? My own idea of these two names of the Supreme Being —Jehovah and Elohim—is, that the one expresses His most essential and characteristic property as what He is in Himself; the other His most distinctive attributes in relation to His creatures, that property of His nature, whereby, as the source and substance of all perfection and all happiness in Himself, He is prompted to impart a share of both, in their proper measure and degree, to His creatures, as their Maker, their Preserver, their Saviour,—the Author of their being and their well-being both. It seems to me, our Saviour's well-known argument from the use of the language, 'I am the Elohim of Abraham,' &c., admits of no other explanation of its meaning but this." In reply, we sent such derivations of the word Elohim from the Arabic as we could then discover; but we forget what they were; and on November 27, 1863, Mr Greswell thus replied, "I suppose I must give up the hope of discovering a satisfactory etymon of the name Elohim, either in its own language or in the Arabic; but I am bound to thank you, and I do so very sincerely, for the trouble you have taken to find one. I have, it is true, no particular object in view at present to render the solution of such a problem peculiarly desirable; but the inquiry is an interesting one in itself, and very likely to be forced on the thoughts of every serious and reflecting mind by the biblical controversies of the day, especially the so-called Elohistic and Jehovistic one. The dispute, indeed, seems to me to hinge on a simple chronological question, viz., whether the term Jehovah is no older in the idiom of the Old Testament than Exod. vi. 3, or really as old as Gen. iv. 26, or even as Gen. iv. 1. But the true point of the controversy, in my opinion, is something which lies much deeper, and involves the essential distinction between these two terms, Jehovah and Elohim themselves, as names of the Deity alike, and the actual idiom of Scripture in the use of each conformably to that distinction. In my opinion, while each of these names is the best and fittest for its particular purpose which could have been invented, even under the direction of inspiration itself, there is this difference in their actual meaning and application respectively: that where the end and purpose of the name is to express what the Deity is in Himself,

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the best and fittest term to be employed is Jehovah. Where the end and object is to express what He is in relation to other things (*i.e.*, His own creatures), the best and fittest is Elohim. Were there nothing in *rerum naturâ* but the Deity himself, His name of Jehovah would still be as proper for Him and as applicable to Him as ever; but His name of El, Elei, Eloi, or Elohim, would have no place. And as this latter name, in my opinion, is thus restricted to the expression of that property and that tendency of the Divine nature, which induces it to desire the being and the well-being of other things beside itself, and the communication of some share of its own perfections and its own happiness to the creatures of its own power and wisdom, I will throw out a hint for your consideration of the possible etymon of the word itself, assuming its most (usual) expression in the Hebrew to be that of Eleh or Elohe, whether it may not be the Hebrew for 'relation to' or 'direction towards' anything, in correspondence with the personal name of Jehovah, in the form of Jah or Ohe, so as to denote Jehovah or Jah *in relation*, *i.e.*, to His own creatures, to the emanations of His own power and wisdom, reflecting in their proper measure and degree His own perfections and His own happiness."

We again searched and ultimately found in Golius' Lexicon Arabic, لأه (Hebrew, לאה), *creavit Deus mundum, homines.* Omitting the א we have לה; and that we may omit it in forming a noun from this verb is clear; for Golius gives له Deus, which is plainly derived from it. And if we prefix the usual formative letter א we get אלה, the plural of which would be אלהים, the Creators, the very word whose derivation was required. This discovery was communicated to Mr Greswell, and on May 10, 1864, he wrote:—"I was much obliged to you for the etymon it proposes of the name Elohim in the Arabic for Creator. This is certainly much preferable to any of those, which are commonly proposed and derived from the Hebrew itself. I cannot help thinking that we have in these two names of the Deity, Jehovah and Elohim, the two most appropriate appellations of the Deity which could be imagined, seen in the two most genuine and comprehensive as well as most distinct points of view, in which it is possible to regard them; the first, what He is in Himself, expressed by Jehovah; the second, what He is in reference to the creatures of His power and goodness, expressed by Eloah or Elohim. It always appeared to me to be a just inference from our Saviour's argument against the Sadducees, that there must be something in this name of Elohim relating to His creatures, especially His rational creatures, whatever these *termini* com-

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prehend, that He must be experimentally and constantly felt and recognised by those to whom He stood in that relation as the author and source, not of their being only, but of their well-being and happiness too. If an etymon, either in the Hebrew or in any cognate language, could be found which conveyed to the mind the notion of communicated well-being as well as being, to the rational creatures of the same Deity, I should not hesitate to accept that as the true etymon of the Scriptural name of Elohim ; and it is not a little remarkable that from verse 4 of Genesis ii. to verse 21 of Genesis iii., which comprehend between them the whole of the history of the Paradisaical state of things, and of the Divine intercourse with man which it contains, the style of the Deity throughout is Jehovah Elohim,* *i.e.*, Jehovah, as what He was in reference to Himself : Elohim as what He was in reference to His creatures, especially His two rational creatures. The Arabic root which you suggest goes a certain way in this direction, though not quite far enough—which should be something more than mere creation." We replied that it was impossible to conceive that the creations of an all-wise, all-powerful, all-perfect, and all-bountiful Being, could be otherwise than perfect, *for the particular purposes for which each of them was intended*, and that the whole passage proved that this view was correct; for, in addition to declaring that each particular was good, the Deity added at the end of all that *everything He had made was very good.* And with this answer, Mr Greswell was doubtless satisfied, as he made no reply.

The conclusion of the following passage, which will not bear cutting in two, strongly tends to support this view:—*Ὁ Θεὸς ἔχει τὰ πάντα παντελὴς καὶ μακάριος, αὐτὸς ἑαυτῷ καὶ πᾶσιν αὐτάρκης, ἀρχὴ, καὶ μέσα, καὶ τέλος πάντων· οὗτος ἔργοις μὲν καὶ χάρισιν ἐναργὴς, καὶ παντὸς, οὑτινοσοῦν φανερώτερος, μορφήν τε καὶ μέγεθος ἡμῖν ἀφανέστατος· πᾶσα μὲν γὰρ ὕλη πρὸς εἰκόνα τὴν τούτου, κᾂν ᾖ πολυτελὴς, ἄτιμος, πᾶσα δὲ τέχνη πρὸς μιμήσεως ἐπίνοιαν ἄτεχνος. οὐδὲν ὅμοιον οὔτ' ἴδομεν, οὔτ' ἐπινοοῦμεν, οὔτ' εἰκάζειν ἐστὶν ὅσιον. ἔργα βλέπομεν αὐτοῦ, φῶς, οὐρανὸν, γῆν, ἥλιον, καὶ σελήνην, ὕδατα, ζώων γενέσεις, καρπῶν ἀναδόσεις. ταῦτα ὁ Θεὸς ἐποίησεν οὐ χερσὶν, οὐ πόνοις οὐδέ τινων συνεργασμένων ἐπιδεηθείς· ἀλλ' αὐτοῦ καλὰ θελήσαντος, καλῶς ἦν εὐθὺς γεγονότα* †. This shows that Josephus understood that the Deity wished that everything created should be excellent, and that it was so.

When, then, we remember that the whole of chapter 1 and 2 to the end of verse 3 relates to the creation, it is impossible to

* **Except in the conversation between Eve and the serpent.**

† **Joseph., Contra Apion., lib. ii., c. 22.**

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conceive that the Deity could have been so appropriately designated by any other term as that of "the Creator." This, then, is a very satisfactory reason why the word Elohim alone is here used.

We next turn to chapter 2, ver. 4 and the following to the end of the chapter. Here we have Jehovah Elohim throughout. Now the discovery we had made of the reason why Elohim was alone used in the previous part naturally led us to suppose that there might be something found in chapter ii. 4, &c., to which both Jehovah and Elohim might apply; and this we find in verses 21, 22, "And Jehovah Elohim caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof." This clearly was all done in the character of Jehovah, the Almighty, "and the rib, which Jehovah Elohim had taken from man, made He a woman." This clearly was an act of creation, as much as forming man of the dust of the ground,* and done in the character of Elohim, the Creator. Well, then, might the two sacred names be both used together in this chapter.

Having already dealt with chapter 3, we proceed to chapter 4, verse 1, "And she conceived, and bare Cain, and said, I have gotten a man from Jehovah." Here we have this sacred name alone. Now the production of a child is very different from the original creation of man. In a very able article in the *Edinburgh Review* †, it is said, "the very essence of all life is the faculty of reproducing life, more or less like in kind to itself;" and again ‡, we are reminded of "the great law of nature which makes animal life, in its every shape and grade, depend for evolution and maintenance upon life already existing." In fact, the new born child is much more the continuance of the parent's life than a new creation. In what character, then, could the Deity so appropriately be named with reference to a new birth as in that of Jehovah, the Ever-living One? This, surely, is a very sufficient reason why in this verse Jehovah alone occurs. And this reasoning is remarkably confirmed by the word rendered "man," איש, in this passage. It is derived from ישה, "to be," "to exist," with the formative א prefixed; so that the word means an existing, living being. The root nearly corresponds to the root of Jehovah; and nothing could be more fitting than to ascribe a living being to Jehovah. And if Parkhurst were right in rendering the passage, "I have gotten a man, the very or even (את) Jehovah," it would be still more fitting.

* Verse 7. † No. 271, Jan. 1871, p. 167. ‡ P. 170.

Possibly, some one may say that this passage shows that Eve uttered the word Jehovah, but the answer is clear. There are many places in the Old Testament where Jehovah is written; but, as in reading the Jews substituted another word for it, so they no doubt did in speaking; but an author would naturally write Jehovah, as it was the word intended. Other explanations may very possibly be discovered in particular instances. For instance, we are told in Gen. xv. 1, that "the word of Jehovah came unto Abram in a vision, saying, Fear not, Abram," &c. (verse 2), "And Abram said, Adonai Jehovah, what wilt thou give me?" Now, this is the narrative of a vision in which no words at all would be uttered, but would only be supposed to have been uttered.

We venture to think also, that in all the cases where Adonai Jehovah occurs, Jehovah alone was the original reading, and that Adonai, which was commonly uttered for Jehovah, by some means or other, crept into the text.

We next advert to chapter iv. 8, &c., "Cain rose against Abel, his brother, and slew him. And Jehovah said unto Cain, Where is Abel, thy brother?" Now we need only here ask, in what character could the Deity so fitly call a murderer to account as in that of Jehovah, the Ever-living One?

We have thus gone through the three first chapters and part of the 4th chapter of Genesis, and suggested what appear to us to be sufficient reasons for the use and omission of the peculiar names of the Deity as they occur therein; and, without in any way presuming to say that our suggestions are altogether correct, we think we have made it highly probable that the use and omission of the sacred names depended upon the subject matter to which they were applied. At all events, we have said enough to originate the question, and to stimulate further inquiry. There are, no doubt, subsequent places in which, at present, we are unable to assign a reason for the use of a particular name. For instance, we cannot at present discover why in Genesis iv. 25, Eve said, "Elohim hath appointed me another seed;" though the use of Jehovah in the next verse, "then began men to call upon the name of Jehovah," was plainly necessary, for the name by which the Deity was worshipped *must* be specified; and the use of Elohim in the next verse * is explained in the same manner as it has been in chapter 1, viz., that it relates to the creation of man.

We must, however, venture to suggest an explanation, which may account for the use of Jehovah or Elohim in cases where

* Chap. v. 1.

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no reason can be assigned, and where, perhaps, no reason existed. When we first read the Book of Genesis in the original, we thought that we perceived a change of expression and a variance in the mode of writing, which indicated a difference in the authors, though we saw no reason whatever to doubt the uniformity in all material particulars; and subsequent consideration has tended to confirm the conclusion we then formed. If we are right in supposing that the sacred names of Jehovah and Elohim were originally used in their appropriate senses, we think we perceive a change in their use subsequently. Nothing could be more natural than that in the course of time each of those sacred names should be used simply to denote the Deity, and as soon as that took place, the one name would be used for the other. Such passages as the following support this view. Gen. vi. 2, "The sons of Elohim saw the daughters of men that they were fair," &c.; verse 3, "And Jehovah said," &c. Again, verse 5, "And Elohim saw that the wickedness of man was great," &c.; verse 6, "And it repented Jehovah," &c. Again, verse 8, "But Noah found grace in the eyes of Jehovah;" verse 9, "Noah walked with Elohim." In chapter vii., verse 1, &c., Jehovah commands Noah to go into the Ark, and take the beasts, &c., with him; and verses 7, 8, 9, show that Noah did all "as Elohim had commanded Noah." It seems next to impossible to explain the alternation in the use of these sacred names in these passages, on any other supposition than that each was considered as denoting the same as the other, and that each simply denoted the Deity. In fact, it would almost seem as if the sacred Penman, having first used the one name, afterwards used the other simply for the purpose of avoiding the repetition of the same word. These passages clearly prove that the same Penman knew both words, and used either the one or the other, or both, with respect to the same subject matter; and they further show that from this time downwards, it cannot be safely inferred that there was any change in the authors, because either of these words may be found in any particular place.

It has been well observed that "Elohim answers to our word God or Deity; and is, therefore, used of false as well as of true Gods."* This supports our view that the word Elohim was sometimes used generally to denote the Deity; but we cannot agree that it was so used originally. In the same place, it is added, "Jehovah stands for the personal, living, self-revealing (ever existing) Being, and can therefore be applied to none but the

* "Aids to Faith," p. 195.

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one true and eternal God."* Our position, therefore, that this dread name was used interchangeably with Elohim, must be limited to those cases where Elohim denotes the true God.

We have long been of opinion that the arts and sciences were in a very high state of excellence before the Flood. The great ages to which the Antediluvians lived, would naturally tend to the greater knowledge and acquirements of each individual. Let any one only consider what Newton would have attained, if he had lived twice or three times as long as he did. Nor is it other than reasonable to suppose, that the *mens sana in corpore sano* flourished to the greatest extent among the early descendants of Adam. The building of the ark itself strongly supports this opinion; for, though it was ordered by the Deity, the execution of the details seems to have rested with Noah.

Nor have we any doubt that writing was known before the Flood. Berosus, the Babylonish historian, gives a curious account of the Flood, which Alexander Polyhistor preserved, and which is to be found in Eusebius † and Syncellus. ‡ The precise meaning of that part of this account, which relates to letters, is so uncertain that it is better to give the very words. It states that Chronos appeared to Zisouthros (that is, Noah) in a dream, and showed him that man would be destroyed by a Flood, *κελεῦσαι οὖν διὰ γραμμάτων πάντων ἀρχὰς καὶ μέσα καὶ τελευτὰς ὀρύξαντα θεῖναι ἐν πόλει Ἡλίου Σισπάροις.* This passage clearly contains a command to bury something; but it is not easy to see what it was that was to be buried. But two subsequent passages throw light upon it. It is stated that Zisouthros disappeared after the Flood, and that his voice told those that were saved, that they should return to Babylon, and, *ὡς εἵμαρται αὐτοῖς, ἐκ Σισπάρων ἀνελομένοις τὰ γράμματα διαδοῦναι τοῖς ἀνθρώποις.* And we are afterwards told that they went to Babylon, *τά τε ἐκ Σισπάρων γράμματα ἀνορύξαι.* As these two passages show that *γράμματα* were the things that were dug up, they lead to the inference that the first passage commanded *γράμματα* to be buried.§

At all events, the passages show that *γράμματα* existed.

* "Aids to Faith." † Chron. Lib. i., c. 3. ‡ Chron. p. 30, 31.

§ The first passage seems plainly corrupt. It has occurred to us whether we might not read *διαγραμμάτων* as one word, but then it is difficult to find any satisfactory meaning of that word; and it seems that the passage originally meant that the beginnings, middles, and ends of all things were to be preserved by means of letters, and the difficulty is to suggest any alteration, which would convey such a meaning. The blot seems to lie hid in *ὀρύξαντα*; and it is possible that *χαράξαντα* may have been the original word, and then the passage would mean, "having inscribed the beginnings, &c., by means of letters;" and the tradition, which follows from Josephus, may tend to support this conjecture, yet we feel little confidence in it.

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Now, that word means letters or writings; and, in either sense of the word, the story goes to prove that writing was known before the Flood; and from the mention of the beginnings, middles, and ends of all things, it seem to be very probable that writings are meant. We are favoured with a different story by Josephus.* He tells us that Seth devoted himself to the study of virtue (ἀρετή), and became extremely proficient in it, and that his descendants followed his example, and became very wise concerning the heavenly bodies, and that Adam having prophesied that the whole would be destroyed by fire or water, they, in order to preserve their discoveries, made two pillars, one of brick, and the other of stone, and inscribed their discoveries upon both of them; so that if the brick pillar was destroyed by water, the stone pillar might remain, and preserve the inscription for the instruction of men; and he adds that the stone pillar (as we understand him) remained in his own time in Syria. These stories go to prove the existence of letters before the Flood.

Nor have we any doubt that Hebrew was the language spoken before the Flood. As men invoked the Deity at the birth of Enos by the name of Jehovah, the inference is, that they must have been speaking the language which supplied the name of Jehovah;† and we have seen that that sacred name was derived from the Hebrew language; and it is clear that in no other language, except in the Hebrew, or in one of its dialects, could that name exist in its true form. These considerations raise a great probability, that the early part of Genesis may have been written before the Flood; and the writings themselves strongly tend to support this view. For instance, chap. 5 is a perfect Chronicle from Adam to Shem, as to names, dates, years, and the like; and we must either suppose it to have been made by those who were acquainted with the facts at the time, or that the particular details were communicated to some one subsequently by Divine inspiration. Such particulars could not have been handed down by tradition. Chapter v. is very similar to chapter x., which relates the generations of Noah after the Flood. Both plainly look like records which were regularly made as the events occurred, and they are very similar to the books of the Chronicles. This view is very much fortified by the words at the beginning of chapter v., "This is the Book (ספר) of the generations of Adam." This is exactly like the "register (ספר) of them that came up at first,"‡ which is set out at length in Ezra,§ and is clearly a regular list of the persons, who then

* Ant. Jud., lib. i., c. 2, s. 3.

† Gresw. "Three Witnesses," p. 299.

‡ Nehem. viii. 5.

§ Chap. ii.

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came to Jerusalem. We have the genealogy of the Israelites from Adam downwards in 1 Chron. i., which in the first four verses contains all the genealogy given in Genesis v., and the names in both are spelled with the same letters in the original, though some of them vary in our version. Then ver. 5, &c., of 1 Chron. i., gives the genealogy from Noah downwards, as given in Genesis x. The Israelites have always been so very careful in preserving accurate records of their genealogies as far as it is possible to trace them, that it is a reasonable inference that they may have done the same before the Flood.

The beginnings of some of the narratives in Genesis, and indeed in other books of Moses, seem in some cases almost to denote the commencement of a new work by a different person; but it would be dangerous to draw such a conclusion from them without further support from other sources. At present, all the MSS. of the Jews, which we have seen, contain a whole book, and the books of Moses, Joshua, and Judges, seem each to have been contained in one document or roll from very remote times; for there are memoranda at the end of each of them describing the number of the divisions, &c., contained in each. But these memoranda afford no clue to their actual date. They are, however, in Rabbinical Hebrew, and in some instances contain passages from the Psalms,* so that their date cannot be earlier than those Psalms; but it is impossible to say how much later it may be. The first mention we find of any roll is in Isaiah viii. 1, which was B.C. 742; but that evidently was not intended to contain the whole of Isaiah. The next mention is in Jeremiah xxxvi., about B.C. 607; and this roll did not contain the whole of Jeremiah. The narrative in this chapter of the manner in which Jehudi cut the leaves (דלתות) of the roll, shows that the rolls then used were similar to those on which the present Hebrew MSS. are written. These rolls are formed of long scrolls of parchment—perhaps a foot wide—in shape very like our great records in the Record Office; but they differ in this material respect. The writing on our records begins at one end, and is written across from side to side of the narrow end; but the Hebrew MSS. are written the contrary way. The roll is divided into a number of compartments about the same width as that of the roll, so as to form nearly square parts, and the writing begins in the first compartment at the

* At the end of Exodus, Psa. xix. 3, and Psa. xx. 2; at the end of Leviticus, Psa. i. 2; and at the end of Deuteronomy, Psa. ix. i. The numbers of the divisions, &c., were no doubt intended to prevent any alterations. Speaking of the sacred books Josephus, Contra Apion., lib. i., s. 8, says—*τοσούτου γὰρ αἰῶνος ἤδη παρῳχηκότος, οὔτε προσθεῖναί τις οὐδὲν, οὔτε ἀφελεῖν αὐτῶν, οὔτε μεταθεῖναι τετόλμηκεν.*

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right hand end of the roll, and at the upper right hand corner, and continues until that compartment is full, and then is continued at the upper right hand corner of the next compartment, and so on. Each end of the scroll is fastened to a round piece of wood like a ruler, so that the whole scroll may be wrapped round one, or part round each roller; in which case the writing at any part of the roll may at once be disclosed. This well explains the passage, "when He had opened (αναπτύξας, unrolled) the book, He found the place where it was written," &c., "and He closed (πτύξας, rolled up) the book."* The Hebrew word translated "leaves" means "doors," and the compartments in the rolls were no doubt so called from their form resembling that of a door.

It also appears that, from a very early date, some of the Jews engraved their records upon metal tablets. Thus records formerly existed in Cochin China, which were engraven on brazen or copper tablets, the most ancient of which dated from the time of Nebuchednezzar,† which carries us back to about B.C. 606. At present, there appear to be no means by which it can be proved, whether writing was first upon parchment or some similar material, or upon stone or metal. But the fact that the Hebrew word, always translated "to write," is כתב, which properly means "to engrave," seems to indicate that the first mode of writing was "engraving;" and we find that it was certainly used in this sense where Moses is said in our version to have written the commandments on two tables of stone.‡ And so also where it is said, they "wrote (engraved) upon it (the crown of gold) a writing (engraving) like to the engravings of a signet—holiness to the Lord."§ So again, Aaron's breast-plate had the name of the children of Israel engraven upon it.‖ So also had the two onyx stones, which were upon the shoulders of the Ephod.¶ These passages are quite sufficient to show that in the time of Moses the word was used in its proper sense, and more may be found.** But there are some passages where it seems to be used in the secondary sense of "to write." "Write her a bill of divorcement."†† "Write ye this song."‡‡ And "Moses wrote their goings out."§§ The fair inference seems to be that in the time of Moses the word was used both in the sense of "to engrave" and "to write."

* Luke iv. 17-20. † Forster, "One Prim. Lang.," p. 304.
‡ Exod. xxxiv. 28. § Exod. xxxix. 30. ‖ Exod. xxviii. 21.
¶ Exod. xxviii. 9-12.
** Num. xvii. 17, 18; Heb. 2, 3; Exod. xxxiv. 1-27; Deut. x. 2; Deut. vi. 9; Deut. xi. 20; Deut. xxvii. 3; Exod. xxxii. 15, 16; Deut. xxxi. 24; Deut. ix. 10; Exod. xxxi. 18; Exod. xxiv. 12.
†† Deut. xxiv. 1. ‡‡ Deut. xxxi. 19. §§ Num. xxxiii. 2.

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The word is very often used with ספר; but as this word simply means a writing of some kind, without any reference to the material upon which it is written, it throws no light upon the matter.

No doubt the most durable material, which was adapted to the particular purpose, would be selected. The living rock would form the first receptacle for an enduring inscription. Then would come the huge Nineveh marbles, and such large stones as the Moabitish stone, and the Sarcophagus of Esmunazar. These and the like were never intended for removal from place to place. Then probably came stone tablets like those on which the commandments were engraven, and some of which might be suspended in temples, &c.; and other tablets might be made of wood, like the *πίναξ* mentioned in Homer,* which is supposed to have been formed of two wooden tables placed one on the other, and bound together, with the writing engraved on the wood inside.† But all these would be inconvenient for carrying about, and that might lead to thin metal plates and parchment rolls; and it may be conjectured that the metal plates preceded the rolls, as well because that seems the more natural order, as because the word, כתב, applies accurately to the plates, and the compartments on the rolls are about the size and shape the plates would probably be.

If the records were ever kept on plates, it might well be that each subsequent to the first might have a sort of heading to indicate the place it ought to hold. Our own records of civil actions commence with such a heading. It may, therefore, be possible that the beginnings in question may have originated in this way. Insects seem to be superabundant in the east, and copper-plates would be safe from their ravages, whilst parchment or similar materials would easily be destroyed by them, and this might lead to a preference being given to copper-plates.

Art. II.—ANTICHRIST.

There are some who believe that the millennial era, which succeeds the present dispensation, will not be preceded or ushered in by any violent political convulsions, or outbreak of revolutionary lawlessness; but that the world will glide on almost imperceptibly into a state of peace and security, when men will turn their swords into ploughshares, and nations learn

* Iliad. vi. 169. † Damm's Lex., *in verbo*.

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war no more. This is, they affirm, the natural result of those influences which tend towards the enlightenment, the civilisation, and moral development of man in his present state. They do not, therefore, recognise the necessity for any divine interposition. The balance will right itself, as knowledge is more widely spread and diffused among the masses. Men will be induced, by a rational self-interest, to forego their strife and jealousies, and to submit all disputes to arbitration. Thus they dream (for they are but dreams), of the universal spread of the principles of justice, and their acceptance by all classes; of international federations, of some grand parliament, which shall peaceably redress wrongs, and induce all belligerents to acquiesce in its awards. Then when lawful authority has superseded the rule of the strong hand, and men acknowledge themselves bound by the obligations of Christian civilisation, there will be an era of profound peace, previous to the second coming of the Messiah, even as before His incarnation the temple of Janus was shut, and peace proclaimed throughout the world.

These are the anticipations of many, who, from an undue estimate of the actual capabilities of fallen human nature, believe that our race can, unaided, attain to a perfectibility by means of codes and precepts and moral and intellectual training. When, indeed, we consider the perfect code of the gospel, with what authority it was introduced into the world, what wonders were actually wrought by the apostolic teaching among those heathen nations, who literally sat in darkness and the shadow of death, we might suppose that nothing more was required save an intellectual appreciation of revealed truth, to constrain men at once to forsake their idols, to refuse the evil and choose the good. Unhappily, all experience proves that this is not the case. Man, since the Fall, has manifested a decided proclivity to evil. His nature, if unrestrained, would lead him to indulge his lowest passions, to the detriment of the moral and intellectual powers. And this he would do, even if there was no tempter, no adversary, no Satan, seeking, like a lion, whom he may devour. But if we add to this aptitude for evil, the actual influence of that all-pervading Satanic agency, which some seem almost to ignore, but which has undoubtedly been permitted by the Almighty, for His own good purpose, to exercise a fearful power over the souls of men, we shall find that man cannot possibly, in the face of such opposition, regain his lost supremacy, or arrive at a state of innocence and peace. Nearly two thousand years have now elapsed since the apostle John wrote to the Christian

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church, and still his words are illustrative of the condition of man at the present day; for "the whole world lieth in wickedness."

When, therefore, we regard these actual facts—that iniquity does almost universally abound, that moral obligations are held of small account; and laws despised as obsolete, and social compacts ignored, and political treaties broken, until, instead of peace and safety, there are wars and commotions everywhere, upheavals of the social fabric by sudden revolutionary outbursts, and men's hearts fail them for fear, we are forced to conclude that there is little apparent prospect of this golden age previous to the millennium. On the contrary, everything, as we look forward, seems obscure, and the political horizon is more and more lowering. Let no one, therefore, be deceived by vain expectations which never can be realised. If we depend upon the operation of unaided human reason and enlightened self-interest to reform society and regenerate the world, we shall trust to a broken reed. Man alone, however intelligent and civilised, can never cope with the powers of evil. Satan holds the nations in his thrall. What is the present moral and religious condition of the great majority of the human race? Are not more than three-fourths idolatrous pagans, or followers of the debasing, sensual creed of Mahomet? How few of those who profess the name of Christ are truly Christians in faith and deed? Do not these facts, which press upon us now with far greater significance, on whom the ends of the world have come, prove that the world by wisdom never has known, never can know, God? The learning of the Egyptian, the lore of the Chaldee, the brilliant genius of the Greek, the astute, practical wisdom of the Roman—all have been tried in their turn, and found wanting. And the earth is encumbered with the ruins of mighty empires, which have left little behind to testify of their former greatness. Such might, perhaps, be considered only as the natural result of a state of society in which the laws of morality were openly violated, and men sunk in a debasing heathenism. An evil tree cannot produce good fruit. But when we review the history of our race since the introduction of Christianity, we do not find any great stability or restorative power in our modern institutions, which would lead us to hope that by them the peace and happiness of the world can be secured without the intervention of some more powerful agency. All the policy of our statesmen, all our moral teaching, all appeals to treaties and solemn compacts and the rights of nations, have been utterly insufficient to stay the mad ambition of individuals, or to avert the calamities of

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war. During the last twenty years, war has assumed gigantic proportions, and sanguinary contests have desolated the fairest districts in both hemispheres. Are these the preludes of an era of peace and universal brotherhood? No; the philosophy and morality of man will never bring in the millennium. The strong man armed will keep his house until a stronger than he shall come to drive him out. The kingdom of Satan can be taken by Christ alone. Therefore we conclude, from the experience of history, the testimony of past ages, and the actual present condition of the world, which appears rather to tend to a disintegration than a renewal of the social fabric, that those who expect any decided change for the better, any regeneration of society by mere human instrumentality, will be fatally deceived. The tide of evil rolls on unheeded by our puny restraints. "*Rusticus expectat dum defluat amnis, at ille labitur, et labetur, in omne volubilis ævum.*" It will roll on, even until the end of this dispensation; for as it was in the days of Noe, so shall it be at the coming of the Son of man.

Hitherto we have stated our conviction, derived from a consideration of the former condition and the present actual circumstances of the world, without any reference to the higher authority of God's revealed Word. But when we refer to the inspired Volume, we find that it gives no uncertain sound. It does not recognise or endorse the belief, that the end of this dispensation will be a calm and peaceful prelude to the millennium. On the contrary, the Spirit speaketh expressly, that there will be a great apostasy, a falling-off from the truth, a time when men will be (mark how clearly defined are the characteristics of this age) heady, high-minded truce-breakers, incontinent, lovers of pleasure more than lovers of God. They will give heed to seducing spirits (the working of Satan in those days being more openly manifested), and doctrines of devils, speaking lies in hypocrisy, having their conscience seared as with a hot iron. The portrait of that ungodly race is drawn in still darker colours by Jude, who describes them in his epistle as clouds without water, trees plucked up by the roots, raging waves of the sea foaming out their shame, wandering stars, to whom is reserved the blackness of darkness for ever.

If such are the characteristics of the men of the latter days, immediately previous to the millennium, can we expect that they will inaugurate an age of progressive development in morality and Christian civilisation? What gospel is likely to be preached, what creed promulgated, by such apostles? Must we not rather believe that the solemn prediction, uttered by our Saviour at the close of His eventful life, will be literally fulfilled?—when

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nation shall rise against nation, and kingdom against kingdom; when there shall be great tribulation, such as was not since the beginning of the world; no, nor ever shall be!

Many false prophets have arisen since the days of our Saviour, who proclaimed peace when there was no peace. Many who, like the leaders of the French Revolution, spoke of the union of mankind in one universal brotherhood, of liberty and fraternity, and the rights of man. And what was the result of this teaching? The terrible excesses of a lawless mob, massacre and wide-spread licentiousness, and a tyranny which no despotism of the Cæsars ever surpassed.

The result of the principles advocated by such men has been anarchy, insecurity, a restless desire for change, a practical atheism, that is a denial of the obligations of all law, human or divine. The world has learned a lesson from the events of the past century, which cannot be soon forgotten. It will trust no plausible enthusiasts, no setters forth of strange doctrines, no self-appointed regenerators of mankind, who seek to cure evils which human art can never fathom. The remedy lies with God alone, who, in His good time, will right the balance, and bring in a kingdom of peace. Until that period arrives, there will be rather a progress in evil than in good, and wicked men will wax worse and worse, deceiving, and being deceived.

A very superficial review of past history will show us that each successive age may be defined by some prevailing characteristic, which constitutes, as it were, the prominent feature by which it is identified. Thus we have had an age remarkable for fervour and religious zeal, for strong moral convictions, and an earnest seeking after truth. Such was the period which immediately followed the promulgation of Christianity by the Apostles, and also that of the Reformation in Europe. Then there was an age of blind credulity and superstition, when men, of their own accord, submitted their will and private judgment to the dictates of some power which, like the Papacy, claimed to be infallible. Influenced thus by an authority which they believed to be divine, they endured extraordinary privations, and accomplished many illustrious actions by which they fondly imagined that heaven could be secured. This belief in the doctrine of human expiation, wrongly understood, induced the asceticism and self-imposed mortifications of the monks of the middle ages. It was a sudden outburst of religious fervour, stimulated by the preaching of Peter the Hermit, which precipitated Europe on Asia, at the time of the Crusades. That religious zeal was undoubtedly often used by

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the worldly and the profane for unworthy purposes; for there will always be found men like Simon Magus or Demas in every community. But the majority in those days were at least sincere in their profession. And in this respect especially, they differed from the next generation. For when the religious fervour died away, and scandals arose in the Church, then men began to doubt and question the nature of that authority to which they had hitherto blindly submitted. And the faith in human institutions, as well as in divine law, died away; and the infidel and the rationalist openly scoffed at the objects of ancient veneration. Thus the love of many waxed cold, and iniquity did abound; for when the barriers were cast down, and nothing substituted which could stay the tide of revolution, an unbridled licentiousness and fierce democratic ambition poured in like a flood, and swept away the ancient landmarks. This age of revolution, which commenced with the rise of the Encyclopædists, and the teaching of Voltaire, Paine, and Rousseau, has now extended to our times, and will probably continue until the end of the present dispensation. For, although we may look for a further development of evil before the end of the world, yet the character of the age will not thereby be altered. It will be only a difference in degree. Evil men will wax worse and worse. They will be more faithless, more addicted to self-gratification and sensual indulgence, more subject to the dominion of the god of this world.

We would now call attention to two facts, which are confirmed by the general experience of history. First, that each age or epoch may be defined by certain especial characteristics, as a religious, a superstitious, or a revolutionary and infidel age; and secondly, that the prevailing ideas, belief, or doctrine of that age, have been concentrated, as it were, in the person of some individual pre-eminent for those distinctive qualities which mark him out unmistakeably as the representative man of his time. Such men are few in number; and it is not difficult to cull them out of the pages of history. Cæsar and Charlemagne are types of the imperial conqueror and statesman; Hildebrand and Ignatius Loyola represent the boundless ambition and fanaticism of the Church of Rome. Luther, Calvin, and Knox are fitting representatives of the stern, uncompromising spirit of the reformers. And we may consider Voltaire, Mirabeau, Robespierre, and especially Napoleon, as the incarnation of those principles of infidelity, lust, and inordinate ambition, which culminated in the horrors of the French Revolution. Thus far have we advanced in the history of our race, and we must await the further unfolding of the drama before we arrive

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at the full development of the evil principle. For we are assured that beneath the lowest depths there lies a deeper still. Christ will find His great antagonist in an individual, who, as our Lord was the manifestation of the highest good, will concentrate in his person all those especial forms of evil which have hitherto appeared in the world. He will be the Antichrist; and to him Satan will give power and his seat and great authority. Having fallen into the snares of the devil, he becomes his willing instrument, and the head of a vast confederacy against Jehovah.

That such an individual would appear at the end of this dispensation, we might infer from reason and analogy. But the testimony of Scripture leaves no doubt in the matter. Daniel, in his prophecy speaks distinctly of a wilful king who shall rise up in the latter days and prosper until the indignation be accomplished. This great adversary of the Messiah is spoken of in other parts of the prophetical writings as the Assyrian, who, having been exalted to heaven, is finally cast down to hell, is the oppressor of God's chosen people, whom the Lord at His coming will destroy by the breath of His mouth. In his epistle to the Thessalonians, St Paul speaks of him very clearly as the Man of Sin, the Son of Perdition, who, as God, sitteth in the temple of God, showing himself that he is God, thus claiming divine honours, and occupying the throne of David. We can ascertain the character of this future Antichrist, first, by a consideration of the chief characteristics of that age of which he will be the representative; and, secondly, by examining the character and career of those who, both in sacred and profane history, may be regarded as types of the lawless one and wilful king. Such were men pre-eminent for their evil deeds and open avowed rebellion against the laws of God and man, as Pharaoh, Sennacherib, Antiochus-Epiphanes. These types we propose to consider in their order at a future time. At present we shall resume the leading characteristics of the latter age, and thus endeavour to obtain a portrait, as it were, of him who will represent the last great development of the evil principle on earth.

In the last age of this world (which is still, and must continue, under the dominion of Satan until the advent of the Messiah), we may expect that there will be doubtless examples of evil, greater in degree, though not differing in kind, from those which have already emanated from our fallen nature. There will be, as there have ever been, deceivers and deceived, oppressors, selfish, ambitious, bloodthirsty men, who will regard only their own self-interest and sensual indulgence. But there is

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one leading characteristic, (by which that age may be chiefly designated, Its brand) is faithlessness. This arises from a want of confidence—a kind of instinctive feeling that all is not right, combined with a distrust, not unreasonable, of all earthly power and institutions. Thus men have already come to regard lightly all that was formerly the objects of their veneration. The divine right of kings, the political combinations of statesmen, forms of government, national compacts, and long-established customs, are looked upon as obsolete, unworthy of an enlightened age. It may be that mankind are beginning to be influenced by that feeling of weariness and dissatisfaction which is expressed in the words of the preacher, Vanity of vanities, all is vanity. All have been tried and found wanting. Of what avail, they say, are those institutions which have been so long the objects of popular veneration? Have they effected any considerable reform in the moral or physical condition of mankind? Have they done much to diminish the thousand ills which our flesh is heir to? It is natural that this feeling of distrust and hopelessness should exist. There is always a reaction when men find that their sanguine expectations have not been fulfilled. Therefore when there seems nothing beyond, no new manipulation of political kaleidoscopes, no theories of visionary philanthropists, when the old landmarks have been removed, and nothing set up as a certain or fixed standard in their place, then comes apathy, indifference, and unbelief. The foundations of the social fabric are breaking up. This indeed appears to be the tendency of the age in which we now live, and therefore we may conclude that things are approaching the final consummation. Can any one doubt who looks abroad upon the world what is the prevailing idea of our time? Compare it with any former period of the world's history. Formerly men had faith either in social systems or institutions, or in individuals, who, by their craft and policy, might inaugurate a coming avatar of prosperity and peace. There was faith in emperors and popes and heaven-inspired statesmen, or in churches, parliaments, and national assemblies. Where is that faith now? Who trusts in Cæsars, or Napoleons, or Pitts? Who believes that Papal bulls, and the assumption of a priesthood who claim apostolical descent, will avail to elevate our fallen nature into a condition of innocence and bliss. It is not very long ago since men believed, after the fall of the first Napoleon, that we had entered upon a long period of tranquillity, and that nations, wearied of war, would gladly cultivate the arts of peace. But what is the actual fact? As the late great earthquake seems to have pervaded almost every land, so as to make

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us question the stability of our globe, thus the social and political convulsions have proved that there are disturbing elements at work which may ere long overturn the basis of society. The words of prophecy may be nearer their fulfilment than many persons imagine. "I will overturn, overturn, overturn, saith the Lord of hosts." Greater convulsions and more destructive wars have taken place in both hemispheres during the last fifty years than ever occurred before, but yet we seem only to be on the eve of further contests and revolutions. These are the beginning of sorrows. Where, then, is the remedy for these things? Where is the balm of Gilead? Is it on earth? No! Men are wearied of the times. They cannot by any crucible process reinvigorate effete institutions. The world is verging on senility, and the fresh hopes, the buoyant enthusiasm of its youth, has disappeared never to return. No more crusades, no uprising of the nations for an idea or a creed. For is it not clearly predicted by our Saviour himself, "When the Son of man cometh shall He find faith upon the earth." Thus the character of the last age is stereotyped, engraven, as it were, by the divine Author himself with a pen of iron. It cannot be mistaken.

The natural result of this faithlessness is the rejection of any fixed standard of morality or legal restraint. Thus men will fall into habits of sensual indulgence, like the Epicureans during the later period of the Roman empire, whose theory of animal enjoyment found ready acceptance in a community where patriotism and loyalty and self-abnegation were no longer esteemed. The motto of the Epicurean, "Let us eat and drink, for to-morrow we die," has often been urged when want of faith, want of hope, has induced men with a kind of recklessness to cast away all thought of the future, and to wallow in the mire of sensual pleasure. Nothing can be more deplorable than such a state of society. Thus it has been at a time of some great unforeseen calamity, as when earthquakes have involved whole cities in ruin, or during seasons of penal visitation when God has brought famine or pestilence on a guilty land. It is better that war should sweep over a land, with all its horrors, than that a people should sink into that heartless apathy, that *poco curante* indifferentism, which is alike callous to hope or fear, and conceals the gross vices of the sensualist beneath the outward gloss of a superficial refinement. "When God's judgments are in the land, the people will learn righteousness." But sometimes chastisement has the contrary effect. It produces in the unbeliever greater impenitence and hardness of heart until he has himself barred all access to the

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throne of mercy. Thus it was with Pharaoh and Saul, thus with the men of Sodom and the idolatrous Canaanites. They had overpassed the term of divine forbearance, and nothing now remained save vengeance and righteous retribution. The sentence had gone forth, the last sentence, which can be pronounced against a hardened impenitent race, "Ephraim is joined to idols, let him alone."

Who, then, will be the hero of the latter times, the representative man to whom the nations will bow down, whom they will honour as King of kings, as the incarnation of all the lowest attributes of our fallen nature? A man utterly faithless, selfish, sensual, who thinks lightly of moral obligations, whose powerful intellect and strong will, free from all conscientious scruples, will enable him to despise all the weaknesses of humanity, and to pursue his end regardless of the misery which his ambition or lust may entail. Such is the fitting representative of those latter times which prophets and apostles have designated as pre-eminent in wickedness—such the monarch whom infidels and revolutionists, and sensual, ungodly men will delight to honour.

It may be conjectured that an individual so pre-eminent in evil qualities would be especially subject to the direct influence and agency of Satan. And thus we are led to consider a peculiar feature of the latter age, by which it may be distinguished from any other, at least since the introduction of Christianity. There will be a greater manifestation of Satanic power. The devil will come down in wrath, knowing that his time is short. And here, too, the Spirit speaketh expressly. Men will give heed to lying spirits and doctrines of devils. A superstitious reverence and love of the marvellous, arising from that desire of sensational excitement, now so prevalent, will induce men to look into forbidden things and penetrate beyond the confines of the supernatural. Such a spirit (which was partly manifested in France after the Revolution) will undoubtedly become more prevalent as the end draws nigh, and the final struggle between the powers of light and darkness is imminent.

It is said in the Scriptures that God will send a strong delusion on men, so that they will believe a lie. This may be done, as in the case of Ahab, by the direct agency of a lying spirit. There have been periods in the history of mankind when the power of Satan seems to have been more openly exercised. Generally these times corresponded with some religious awakening among the people, or manifestation of divine authority. Thus it was probably in Egypt when Moses was commissioned

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by God to call the Israelites out of bondage. The magicians were able to perform lying wonders by their enchantments, though they could not avert the divine judgments. How far the influence of Satan and his angels extended, during those days of darkness and heathenism which preceded the coming of our Saviour, we can scarcely realise. That influence seems to have been much greater in those days, immediately previous to our Lord's first appearing. The powers of evil displayed then a malignity, and exercised a dominion not alone over the souls, but even the bodies of men, which they have never since possessed. But that power may be only in abeyance. It still exists, and may prove itself as before to be a fearful reality, although many would fondly believe that Satanic temptation and hell and eternal punishment are but myths invented by a designing priesthood. Such was not the belief of the early Christians. To them Satan was a real power, a being of fearful malignity, the prince of the power of the air, the god of a world which willingly submitted to his sway. There appears to have been in the dark ages of the world a recognised intercourse with demons, similar to that which the Spiritualists profess to hold at the present day. There were wizards and diviners who dealt in magical arts, and professed to give oracular responses from spirits that peep and mutter. Nor were their pretensions founded merely on juggling or imposture. The laws of Moses, which denounced witchcraft as punishable by death, are a proof of the reality of the crime. Again, the fact of demoniacal possession is clearly proved by the authority of Scripture. Our Lord addressed the demon as a person entirely distinct from the possessed, whose body for a time he seems to have occupied. He adjures it, as a deaf and dumb spirit, to come out of the man. But the demons themselves gave evidence of their identity in a remarkable manner, when they acknowledged as the Son of God him whom the Jews denied. We cannot consider these cases of possession to be mere madness, and not the result of the agency of malignant spirits, who thus for a time were permitted to torment the bodies as well as the souls of men.

That power has been hitherto restricted within certain limits. But we must remember that what has been may be. There is nothing to warrant the conclusion that the power of Satan may not be more openly manifested previous to the second coming of our Lord. On the contrary, we believe that it will be that, as evil increases on the earth, so will the influence of Satan increase in a corresponding ratio, and the intercourse with demons be renewed by the followers of an infidel Antichrist.

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The wickedness of the latter days may culminate in a direct intercourse with evil spirits, who will assume and probably obtain their former power and influence. And then shall the whole mystery of iniquity be revealed; and he to whom Satan will commit his authority may advance step by step in the career of wickedness, until at last he becomes the slave of the demon, who enthralls both body and soul by a possession as real as that from which our Saviour delivered the demoniac of Gadara.

Thus, from a consideration of the prevailing character and tendencies of the last period of this dispensation (which, like that of Noah, will be pre-eminent in wickedness), we have sought to define some of the leading features of his character, who will be the last great adversary of God and His people. There remains another page of prophecy to be unfolded. And we propose in a future paper to consider the circumstances connected with the career of those personages, who, both in sacred and profane history, have been always regarded as the special types of Antichrist.

Art. III.—THE TREE WITH ITS TWELVE HARVESTS.

Rev. xxii. 2.

Faith looks into the unseen past, hope into the unseen future. The "things hoped for" are very glorious. Eye hath not seen them, nor ear heard them, but "God hath REVEALED" (the name of this book is the "Revelation") "them unto us by His Spirit." That Spirit has given us (1) eyes to see, (2) objects to look upon, and (3) light to see them with.

It is the glory of the new creation, and specially of the new Jerusalem, that is here described. It is no longer, as at first, Paradise alone, without a city, and with only our first parents to inhabit it; nor is it Jerusalem alone, without Paradise and without a river, and without a tree of life, it is Paradise and Jerusalem together. The city is in the garden, and the garden in the city; the tree of life springing up in fruit-bearing beauty, and the bright river flowing through the street and under the shade of the trees. Nor is this Paradise without its Adam, nor the city without its Solomon. The second Adam is here, the Lord from heaven. The throne of God and of the Lamb is here. All is heavenly, yet all is earthly too; all is divine, yet all is human. There is perfection everywhere, there is

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glory over all. It is the perfection of the material and visible, as well as of the spiritual and invisible. Creation has reached its summit, the eternally-predestined height from which it cannot fall.

Into the regions of this glory we would seek to enter now. Time is going. The world passeth away. Our life is but a vapour. This is a waste, howling wilderness. Darkness and cloud are here. The ice and frost, the blast, the storm, the earthquake, are here. Night and death, and the curse and the grave, are here. We eagerly look beyond these and anticipate the promised perfection and blessedness of the new creation.

I. *The street of the city.*—The word refers to the *main* or *broad* street of the city. A wide, central street, in the midst of which the river flowed, is the picture here. It is the great street of a well-built city,—the "city which hath foundations, whose builder and maker is God." The city is "the heavenly Jerusalem," the "holy city," of which we become citizens even now, in believing; so that "our citizenship is in heaven," and we "are come to Mount Zion, the city of the living God," realising ourselves as already in the city, and the city as already here. That glorious city is to be the eternal centre of the universe, the seat of government, and the centre of social life and blessed being. We need not try to sketch the city and its street, nor to answer the question, is all this to be real and material, or is it only spiritual? Spiritual, certainly, in the sense in which our resurrection bodies are to be (1 Cor. xv.), but still real and material; for the gold and gems, the walls and foundations and gates, are evidently given to indicate something *material,* corresponding to all these, and which could only be represented to us by these. This "street" or great thoroughfare of the celestial city suggests to us all that a similar street in any of our great cities now calls up to view. It is the place of concourse, the place of fellowship, the place of splendour, the head and heart of the city; that city which is to be the metropolis of the universe, as the lower city is the metropolis of earth.

II. *The river.*—This is described in the previous verse. It is like and yet unlike all earthly streams. Its source is divine, its waters are bright, its flow is endless. Jordan and Nile and Euphrates cannot be compared to it. This magnificent river flows right through the centre of the street, which is in the centre of the city, dividing it into two, so that the whole city equally gets the benefit of its waters. It distributes on both sides its heavenly blessings as it pours along, carrying on its fair bosom refreshment and gladness and beauty. "Well-

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watered" is this city, and the river is for every beneficent purpose. It is "the river the streams of which make glad the city of our God" (Ps. xlvi. 4); it is the river of peace, for on it "shall go no galley with oars" (no war-ship), "neither shall gallant ship pass thereby" (Isa. xxxiii. 21). It contains in it all physical blessings which a river can contain, and it is the symbol of all spiritual blessings. "Thou shalt make them drink of the river of thy pleasures" (Ps. xxxvi. 8). Not from any earthly source does this river flow, not even from the rock of the desert, not from the sanctuary (Ezek. xlvii. 1), not from the eternal hills, but from the throne of God and the Lamb.

III. *The tree of the life.*—This carries us back to Paradise, with its unfallen glory. It is the "tree of righteousness" (Isa. lxi. 3), the "plant of renown" (Ezek. xxxiv. 29), the tree of the old creation and the tree of the new, *the* living and live-giving tree. There is the earthly tree and the heavenly, just as there is the earthly and the heavenly Jerusalem,—the tree of the lower Paradise and the tree of the upper Paradise; for the glory of the terrestrial is one, and the glory of the celestial is another. Here we have the celestial; and yet when we read this chapter in connection with the 48th of Ezekiel, we see that the two are connected the one with the other, like the upper and the nether springs, like the higher and the lower stories of the great palace, like the outer and the inner courts of the great temple. This tree of life lines the river of life, extending like a fringe along its margin on both sides, between it and the street, shooting up like a long avenue of palms in the midst of the broad street, through the centre of which the river flowed. A wondrous tree, or rather a forest of wondrous trees, pleasant to the eye, good for fruit, and excellent for shade and fragrance, under whose shadow we shall sit down with great delight, in the day when the tabernacle of God is with men.

IV. *The fruit of the tree.*—The tree is "good for fruit." Take it either physically or spiritually, it is so. Take it in *both* ways, referring to both body and soul, the food of our risen life, the sustenance of our risen bodies and perfected souls, it is "good" —it is "very good." It nourishes and cherishes. It imparts and sustains the incorruptible life. It communicates its celestial properties to the whole being of the redeemed body, soul, and spirit. It bears twelve manner of fruits, or rather "twelve fruits," *i.e.*, harvests or crops. Like the orange-tree amongst us now, it is always blossoming and always bearing. The revolving year is one perpetual harvest, every month producing new fruit. The description of the "celestial" is very like that of the "terrestrial" in Ezekiel, which runs thus:—"Behold at

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the bank of the river were very many trees on the one side and on the other; and by the river, upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed (cease): it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary, and the fruit thereof shall be for meat, and the leaf thereof for medicine" (chap. xlvii. 7–12). Here, then, is the food of the redeemed; eternal nourishment, suited to their redeemed being; here is perpetual spring, perpetual summer, perpetual autumn; no winter, no withering, no famine, no decay! Life for eternity, sustained by the fruit of the life-giving tree, which shall nourish all the parts and powers, mental and material of our everlasting and incorruptible nature.

V. *The leaves of the tree.*—These are for health; this *lower* region of earth shall be dependent on the *upper* region (at least during the millennial ages) for healing and for light; "the nations of the saved shall walk in the light of it" (chap. xxi. 24). As the fruit is for food to the celestial dwellers, so the leaves are for healing to the terrestrial. Of Israel restored and blest, dwelling in their renovated land, it is said, "the inhabitant shall not say I am sick" (Isa. xxxiii. 24); for the Lord shall "bind up the breach of His people, and heal the stroke of their wound" (Isa. xxx. 26). But among the nations of the saved there will still be sickness, and for these are provided the leaves of the healing tree. It may be also that these leaves are needful for the *preservation* of health, as well as for the *removal* of sickness, so that all earth in that coming millennial day of great but still imperfect glory shall need them. In any case, we see the meaning of the words, "the leaves of the tree are for the healing (or health) of the nations." *

All this is beyond doubt connected with the Lord Jesus Christ,—"the Lamb as it had been slain;" for as every infliction of the curse, here or hereafter, has to do with Him as such; so every part of present and future blessing is linked with Him. We might in this aspect say, He is the river, He is the tree, He is the fruit, He is the healing leaf. But perhaps it is more correct to say, He is the great fountainhead of all blessing in heaven and earth, in this world and in that which is to come; and these material things are the channels through which He

* This passage proves that the millennial and still imperfect earth is referred to in the two concluding chapters of Revelation. This prophecy, like many Old Testament ones, is *double*, embracing two conditions of earth very much akin to each other—the first imperfect, the second perfect—one description answering both, but requiring spiritual discernment to discriminate the details, and to separate the one from the other.

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pours out now, and shall pour out more abundantly hereafter, the fulness of His life and health.

Applying these things to Christ, in connection with the present wants of earth, we may proclaim—

(1.) *The bright and refreshing river.*—Weary man of earth, come hither. There are waters for thee, enough and to spare. All free, and all accessible. "Come ye to the waters;" "let him that is athirst come;" "I will give to him that is athirst of the *fountain* of the water of life freely;" not merely of the "water" or of the "river," but of the "fountain," "the spring shut up, the fountain sealed" (Cant. iv. 12).

(2.) *The plenteous and life-giving fruit.*—It is the "bread of life;" it is better than angels' food; it is the hidden manna; the fruit of the tree of life which is in the midst of the Paradise of God. Eat, for it is the nourishment you need; eat, for it is free and within your reach; eat, for it is living and live-giving food. You will find it sweet to your taste. It confers immortality on the eater. He who eateth of this fruit shall live for ever.

(3.) *The healing leaf.*—We cannot say of this tree, "nothing but leaves;" still there are leaves in abundance, and each leaf is precious. It is like the *hem* of Christ's garment through which healing came to all who touched it. It is like "the handkerchiefs and aprons" from Paul's body that healed the sick (Acts xix. 12); or like "the shadow of Peter passing by" (Acts v. 15), that "overshadowed" and healed the sick of Jerusalem. These were healings for the body. In like manner, there come healings for the soul. Christ is the healer of a sick world. The simplest touch, in any part, heals. Wilt thou be made whole? Take a leaf from the healing tree. Art thou sick again? Take another, and another. Take them every hour.

Art. IV.—THE LIGHT OF THE NEW JERUSALEM.

Rev. xxi. 23.

It is of the "New Jerusalem" that these words are written; the city of glory and blessing; the city of the saints, and home of the redeemed; the metropolis of creation; the city of God and of the Lamb; the habitation of the Bride, the Lamb's wife; the "city which hath foundations, whose builder and maker is God."

The passage might more truly be rendered, "the Lamb is the

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lamp thereof," or, "its *lamp* is the Lamb;" for *lamp*, not *light*, is the correct translation. The two clauses in this verse are meant to give us the complete idea of the illumination of the city—"The glory of God did lighten it, and the Lamb is its lamp." All that sunlight splendour is to a city, the "glory of God," or Shekinah is; and all that lamps are to a city, publicly or privately, the Lamb is. As with us now, there is the alternation of the lights of day and night; so then, and in that city there is to be the alternation of the glory of God and the Lamb. There shall be no night there; and they "need no candle" (no earthly "lamp"), "neither light of the sun," for they have that which is better than both; not created nor borrowed light, but uncreated, unreflected light from the divine and eternal fountainhead. That which is written of the earthly Jerusalem, is much more true of the heavenly, for the one is the image or counterpart of the other. "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of mourning shall be ended" (Isa. lx. 19, 20).

The figure here carries us back to the temple and the lamp in the holy place,—the seven-branched lamp of gold which burned day and night in the sanctuary. As the Shekinah, which rested between the Cherubim, enlightened the Most Holy, and the seven-branched lamp the holy place; so in that coming day, when both these places shall be one, the veil no longer existing, the type shall be fulfilled, when that shall come to pass which is written, "The glory of God did lighten it, and the Lamb is the light [lamp] thereof."

But the figure of our text is wider than this, and refers not to a temple merely, or a chamber in a temple, but to a city, and to every house and chamber of that city. It gives us the idea of a resplendent lamp, hung in some vast hall or palace, shedding a mild and tempered light down upon some festal assembly, such as that in the father's house upon the prodigal's return, when the household were gathered together to eat and make merry. But it does more than this. It shows us a wondrous lamp of infinite lustre, suspended above a whole city, as was the pillar-cloud above the camp of Israel in the desert. This is the picture presented in these words, "Its *lamp* was the Lamb;" Christ the light of the heavenly city; the crucified One, the lamp;—a lamp at once human and divine; the Lamb in the midst of the throne is the lamp of the New Jerusalem. All is

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concentrated in Him; all excellency, and power, and perfection, and beauty, and glory. Now, at last, He gets the praise, the love, the admiration, that are His due.

1. *It is peculiar light.*—There is none like it. Fed by no earthly oil, its blaze is not earthly. Yet it is truly light for men. It is divine, but it is also human. All created, and all uncreated brilliance is concentrated in it. The man Christ Jesus is there; God over all is there. The Word made flesh, and that flesh truly ours; that flesh broken and given for the life of the world—this is the essence of the light. Christ Jesus filled with the Spirit—the Lamb to whom pertain the seven lamps of fire; Christ Jesus, the Lamb slain—it is He, as such, that is the lamp of the holy city, possessing and giving forth all the light the city needs; yet that light softened and mellowed by His cross and grave. It is not so much as God, or as the Christ, that He is the lamp of the city, but as the Lamb.

2. *It is unchanging light.*—He from whom it emanates is the same yesterday, to-day, and for ever. Here there is not rising or setting, nor is there clouding or eclipsing. It is one calm, full, clear light, from which nothing can be taken, and to which there can be nothing added; without variableness or shadow of turning. It terminates and supersedes all other lights, and itself remains for ever, like the lamp of the temple which went not out by night nor by day. The lamps of the virgins who went forth to meet the Bridegroom are no more needed now; and He who, in the dark ages of His own absence from earth, walked in the midst of the seven golden candlesticks, has now become so fully the light of His saints, and of their city, that they shall fear no darkness. He himself has become their everlasting light, and that in a larger and completer sense than when He announced Himself as the light of the world. The foolish virgins might say, "Our lamps are gone out;" but of this eternal lamp there shall be no quenching, no going out. The wise virgins would find that, when they entered into the marriage-hall of that Bridegroom whom they had gone forth to meet, there was no more need of their lamps, for the Bridegroom himself would be their light for ever; a lamp that shall never burn low and wax dim, but shall retain its brightness for evermore.

3. *It is festal light.*—The feast is spread; the marriage of the Lamb is come, and His wife hath made herself ready. Blessed are they that are called to the marriage supper of the Lamb. The light of this great feast, the lamp of this hall and of this city, is the Lamb. This feast-day has not yet come; the

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Bridegroom is absent, and his friends are fasting, not feasting; and not only fasting, but passing through a land of deserts, with just enough of light to show them the way. But when they enter the festal hall, and sit down at the marriage supper, then shall they not only feed on the royal dainties, but enjoy the light of that Lamp which is to gladden their festival with its soft rays;—rays which shall be altogether in harmony with the Bridal feast, the Bridal dress, and the Bridal song.

4. *It is all-pervading light.*—It is not confined to a few favoured dwellings; to a palace or a temple, or one region of the city. The whole city shall be full of light. It shall enter every house and room and chamber, till each corner and crevice is illuminated, and every face made to shine with the gracious splendour, as was the face of Moses when he conversed with God, or those of the disciples on the Transfiguration Mount. The light is all-pervading. It penetrates everywhere; it fills all things; it can be excluded by no hindrances; nay, the very walls, which here on earth shut out the light, there help to introduce it, and to enhance its brightness. Christ is all and in all, spiritually and materially; for soul and for body. As our atmosphere finds its way everywhere, unbidden and unsought, so shall it be with this light. We shall not need to go in search of it. It shall be in every place, night and day, round the whole year. Its walls are Christ; its foundations are Christ; its corner-stone is Christ; its joy is Christ; its glory is Christ; its light is Christ.

5. *It is the light of life.*—It is living light, life-giving light; not dead and inert like that of our sun and moon and stars, but living, instinct with life and health and immortality. It fills the whole man with life, body, soul, and spirit. Where it is, death cannot enter, and the curse cannot exist. It diffuses blessing as it shines, the blessing of undecaying health and an endless life. When enjoying summer's sunshine here, we feel as if there were health in it, life in it; much more shall we find of the true health and life in this more glorious light. The Sun of Righteousness has healing in His wings; and He who is the Sun of Righteousness, is the lamp of the New Jerusalem.

6. *It is the light of love.*—For that name, "the Lamb," contains within it the revelation of the love of God. Where the Lamb is, there is love,—the love of God, the love of the Son in coming, and the love of the Father in sending. That lamp, which is the Lamb, then, must be love; its light must be the light of redeeming love. It pours its radiance through transparencies which all speak of the cross and the blood of Gethsemane and Golgotha; flooding the golden streets of the jasper

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city with an effulgence that shall speak throughout eternity of the broken body and shed blood of the Lord. Every ray shall carry us back to the cross; and the light which shall be cast by it on every object in the happy city, shall partake of that crimson tinge which shall not merely remind us of the "word made flesh," but of the great propitiation, the sacrifice of the Lamb of God, which taketh away the sin of the world. From the lamp of the New Jerusalem there shall shine forth the eternal gospel, in blessed harmony with the eternal song, "Unto Him that loved us, and washed us from our sins in His own blood, to Him be glory and dominion for ever."

We have then a city for our residence hereafter, a "city which hath foundations, whose builder and maker is God." Yes; God is not ashamed to be called our God, for He hath prepared for us a city. The proprietor of it is the Lamb; and as the Lamb, He gives it to us for an everlasting possession. As the Lamb, He is its King and Priest; and He makes us partakers of this royal Priesthood in the city of the great Melchizedec. As the Lamb, its honours are His, and He shares them with us; its glories are His, and He shares them with us; its joys are His, and He shares them with us; its riches are His, and He shares them with us; its festivals are His, and He shares them with us; its light is His, and He gives it to us; its trees are His, and He gives us their shade and their fruit; it halls are His, and He brings us into His banqueting-house, where His banner over us is love; its living waters are His, and the Lamb which is in the midst of the throne shall lead us to the living foun- ains of water, and God shall wipe away all tears from our eyes.

We are heirs of God, as His sons; but this is not all, we are not heirs in some inferior sense or degree, nor do we come in for some little fragment of the family estate, we are "joint-heirs with Christ," sharing along with Him all that He possesses, as son and as heir of all things; for not only do we read, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son," but "to him that overcometh will I give to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne." This city of the living God, of which we have been speaking, this New Jerusalem, with all its light and splendour, He shares with us. It is our city as well as His; ours because His; the centre and capital of our kingdom, because the centre and capital of His.

There Christ is ALL; peculiarly so. He is not only its owner and its king,—the Son for whom the Father built the

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city,—but He is its joy, its glory, its lamp and light. All that makes it bright and blessed is from Him. All that gladdens its citizens is from Him. Its foundations speak of Him. Its gates proclaim Him. Its golden streets reflect Him. Its river glows with Him. Its trees tell of Him. Its dwellings are His; its palace is His; its throne is His. Its beauty is His; its festivals are His; its songs are His; its hallelujahs are His.

The Lamb is everywhere. He is on the throne; He is at the head of His redeemed, leading them to living fountains of waters; He is in every dwelling, and in every chamber; He is the glory over all, Prince, Shepherd, Bridegroom, Lamp, and Sun; Alpha and Omega; beginning and ending; first and last. He meets you at every step; He is seen in every object; He is heard in every sound; His name is the burden of every melody; and the chorus of each psalm and hymn is, "Worthy is the Lamb that was slain, to receive blessing and glory and honour."

What are the attractions of that city to us? Are they the gold and gems and crystal that make up its everlasting splendour? And when we read, or hear, or sing of its glory, is it the external brilliance that dazzles? is it its exemption from sorrow, and change, and death, and night, and darkness, and the curse? Or is it the presence, the universal presence, of the Lamb? Sentimentalism can feast itself upon the former; but only faith and love upon the latter.

The question, What think ye of the New Jerusalem? is intimately connected with the more searching one, What think ye of Christ? What is He to you? What is His cross to you? To be engrossed with the splendour of the New Jerusalem, while yet you have not tasted that the Lord is gracious, nor been begotten again unto a lively hope, will profit nothing; if, indeed, it do not prove a delusion that will land you in perdition.

The question, What think ye of the New Jerusalem? raises the other question, Do you know the way of entrance? And acting upon that knowledge, have you secured your right of admission? a right which cannot be disputed or revealed, and which shall be made good when the city descends from God out of heaven.

Your imagination is kindled or soothed with the picture of our text, "Its lamp is the Lamb;" but what say you to His own words on earth, "I am the light of the world?" Has that light, which has enlightened millions, enlightened you? For "he that believeth on me shall not walk in darkness, but shall have the light of life." He is the light of life, the true

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light that enlighteneth every man that cometh into the world, and all light is darkness save that which radiates from Him. What has that light been to you, or done for you? It is this present light on earth filling the soul, that is the preparation for enjoying the light of the city; and he who walketh in darkness here, shall walk in darkness for ever.

We bid you look away from every other light, and turn to this. It is the light of the cross. For the cross is light, and not darkness. That light is for the soul of the dark. It is the light of love. It sheds its rays of pardon and reconciliation and joy into the darkest soul. These rays go out with each proclamation of the gospel; for truly our gospel is the gospel of the light, the gospel of the risen Sun. He who receives that gospel receives the light; and he who holds fast that gospel abides in the light and walks in the light, being a child of light and of the day. He who receives it not is a child of darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness has blinded his eyes.

Art. V.—THE MARTYR MULTITUDE, AND THEIR REWARD.

Rev. vi. and vii.

The chief symbols in the first of these chapters are *horses*,—expressing the external, visible, human (or earthly) agencies employed in the scenes and events predicted.* Here it is not *angelic* forces that are at work, but *human*. In like manner, it is not angels who open the seals, but the Lamb. Angels blow the trumpets, and pour out the vials, but everything relating to the seals belongs directly to the Lamb,—the Lion of the tribe of Judah. This chapter, then, is peculiarly connected with Him: it begins with His opening of the seals, and it ends with His infliction of wrath. The Son of God has much to do with earth and its nations, even though seated at the Father's right hand. "His eyes behold the nations: let not the rebellious exalt themselves" (Ps. lxvi. 7). He is Judge and King of earth; the holder of the golden sceptre, and the wielder of

* The frequency with which the connective particle *and* occurs in the Apocalypse ought to be noted. In this short chapter it will be found nearly sixty times. It is difficult to give its exact force in each case; but its very frequent occurrence gives the idea of rapidity and vehemence in the speaker or writer. This book is like the rush of a whirlwind. "Shortly" and "quickly" are its key-notes.

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the iron rod. We speak of "Providence" when we should speak of *Christ.* As He walketh among the seven golden candlesticks, so does He go to and fro among the thrones of earth; for the kings of the earth are as responsible to Him for service in their appointed spheres as are the ministers of the churches. Because this is the day of the fourth Gentile empire, the dispensation of election and of the Church's pilgrim state, therefore some strangely conclude that the responsibility of kings and nations to serve the Son of God does not exist! As if, because Scripture foretells the persecution of the Church, therefore kings do not sin in persecuting her, but rather fulfil God's will! As if, because the Church's state in this dispensation is that of being trodden down, therefore it is the duty and vocation of earthly rulers to tread her down! "We will not have this man to reign over us" is the wild shout of earth's nations and kings; for they know that He claims supremacy, and that supremacy they hate. Christ's supremacy in the state is as true and real a thing as His supremacy in the Church. The full development of that supremacy over kingdoms man resents and resists; and many Christians seem to think it a carnal doctrine, unworthy of men who believe in the Church's heavenly calling. Yet it is the full development of that supremacy that is to make earth a holy, peaceful, glorious kingdom; and it is for that development that we pray, "Thy kingdom come."

This, no doubt, is the day of the Church's tribulation and persecution. Hence we find in our text reference to the martyrs,—their death and testimony. But in their death they testify to Christ as Prince of the kings of the earth, the avenger of their blood upon those rulers that had slain them. Their "souls"—that is, they, even when separate from the body—are seen under the altar, as if all gathered there, as one by one they passed from the fire, or the sword, or the torture. The place of martyr-gathering is the altar of God. The place of ashes and of blood is the place where they lie.*

I. *The martyr-cry.*—It is the widow's cry, "Avenge me of mine adversary." It is the cry which we so often find in the Old Testament (especially the Psalms), and because of which some Christians have rashly concluded that the old saints were much more imperfect than we, and had a lower standard of

* The word "altar," used alone, seems always to denote the *brazen* altar. The inner altar is distinguished by a suitable designation,—"golden altar," or "altar of incense." In this passage, and in chapter viii., both altars seem referred to, as if brought into juxtaposition; so that the angel stands at the brazen altar first, and then takes the fire from it to fill his censer, and goes with it to the "golden altar before the throne."

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morality and spirituality; forgetful that the Psalms objected to are the words of the Son of God himself; forgetful, also, of such a passage as that of our text, containing the feeling, not only of New Testament saints, but of the "spirits of the just made perfect." The arguments used by some in arguing against "the revengefulness of the Old Testament saints," are such as would, if true, condemn the verdict of the Judge, "Depart, ye cursed," and make the doctrine of future punishments inconsistent with Christianity,—a relic of patriarchal barbarism or Jewish bloodthirstiness. "How long, O Lord (or, O Master), holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth!" This has been that long and bitter cry of the ages,—not loud, indeed, but deep,—the cry of the injured, the cry, not of mere personal feeling, but of righteousness trampled on, and all holy government subverted by the slaughter of the saints. It may seem "narrow," or worse than "narrow,"—it may be called "bigotry," or worse than bigotry,—to sympathise with such sentiments; but there the words stand. Let modern sentimentalists tell us what they mean, or else boldly proclaim them false and cruel. The day is at hand when such sentimentalism shall be valued at what it is worth, and the great truths of a righteous law, and a righteous sceptre, and a righteous Judge, and a righteous recompense, shall be acknowledged as at once the basis and the corner-stone of a happy universe.

II. *The martyr-honour.*—"White robes were given them." Each of these martyrs, as they passed from the persecution of earth, entered the holy presence with the cry, "How long?" and as the immediate answer to this, and the pledge of yet brighter things, white robes were given; white robes,—the earnest of triumph and splendour, the earnest of eternal joy and song, the earnest of the festal and bridal day. What a contrast to the poverty of their raiment here, as they came out of prison, to the blood-stains and filth upon their earthly apparel! White robes! This is God's immediate response to the beloved and honoured band. They cry, "How long?" and He speaks to His angels, saying, "Bring forth the best robe and put it on them." Such is martyr-honour and blessedness even now!

III. *The martyr-rest.*—They get immediate *rest* as well as honour. "To you who are troubled," the apostle says, "God will recompense *rest* with us" (2 Thess. i. 7). The fulness of the rest,—the Sabbatism (Heb. iv. 9),—is in reserve for the Lord's revelation from heaven; but *rest,* meanwhile, is theirs;—rest, how sweet after the torture and toil of earth! It may

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be that there is *peculiar* rest for the martyr band; and yet there is rest for all who are the Lord's, even though they may not have passed to it through the flames. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may REST from their labours; and their works do follow them" (Rev. xiv. 13). They sleep in Jesus,—not the sleep of unconsciousness or death, but the sleep of blessedness —the "sleep of the beloved"—the "rest" of paradise, with Him who has "rested" from His toils and sufferings, and who bids them come and share His rest.

IV. *The martyr-hope.*—It is not expressly mentioned here. It is something which shall be given when the whole band is gathered;* the whole martyr-band from the beginning. The seven epistles reveal that hope; and the three closing chapters of this book unfold it more fully. It is the hope of the first resurrection; of reigning with Christ; of entry into the celestial city; of the crown of life; of the inheritance of all things.

Prospects like these sustain, and comfort, and purify. We are to look into the future, that we may realise the details of this hope, as God has made them known. We may not be called to martyrdom; but we are called to labour and suffering, to self-denial and self-sacrifice. The bright future of the Church, both between death and resurrection, and after resurrection, throughout the everlasting ages, is meant to tell upon us here. With such a future, can we be worldly, or pleasure-loving, or self-pleasing? Shall we live here, unworthy of our hope, unworthy of our place hereafter in the kingdom? Shall we turn aside from the path which the Master trod? Or should we shrink from the crown of thorns, even though there had been no crown of glory? Shall not the love of Christ constrain us to serve, at whatever cost, Him who bought us with His blood, and who has bought for us such a glory as that which shall so soon be ours?

* See Heb. xi. 39, 40, where the apostle shows that the hope of the Old Testament saints was the same as the New; only they were to wait till their New Testament brethren were gathered in. The words may thus be paraphrased: "These all, although they obtained a good report through this faith of theirs, yet did receive the thing promised ('things hoped for,' ver. 1), God having laid up in store that better thing (to which they were looking) for us, that they without us should not be perfected." Thus all the saints, from Abel downwards, are to be crowned together, as the one great family of faith. Simultaneous entrance into the one glory is the truth with which the apostle sums up this marvellous summary of the faith of the ancient saints, into whose privileges and hopes we, in these last days, have entered. They were the men of whom the world was not worthy; while we in this age lag far behind,—some of us, it may be, only to be saved "so as by fire," instead of having the abundant entrance which these ancient worthies are to obtain.

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The scenes in the sixth chapter are scenes of judgment, ending with the great day of the wrath of the Lamb,—no interval of blessedness between; no millennium before the great and dreadful day. The seventh chapter is *in vision* after the sixth, but not necessarily in *fulfilment;* for both in the Old Testament and New we find a vision running on to the Advent, and then the next coming back and going over the same period for another purpose;—so that "after these things" refers generally to the sequence of the vision, not of the fulfilment.

The seventh chapter, then, does not take up the *events* at the close of the sixth. "After these things" refers simply to the order of vision, not of execution; that execution or fulfilment may go back over the whole events of the previous chapter. Without, however, attempting to determine this more minutely, we take the seventh chapter as describing a time (1) of pent-up judgment; (2) of sealing; (3) of ingathering.

I. *Pent-up judgment.*—Righteousness produces judgment, and grace restrains it. Grace does not nullify or cancel judgment; it simply suspends it. The history of our earth is one of suspended judgment. In the case of every sin, righteousness calls for a sentence against it, and for the execution of that sentence. The sinner who accepts the substitute obtains complete and immediate remission, by the transference of his guilt and sentence to the Sin-bearer. He who refuses the substitute braves the sentence, and takes his risk of the vengeance. In his case the sentence is not immediately executed; the wrath is treasured up; the judgment is pent up; the cup is allowed to overflow. But sooner or later the vengeance comes. It may be long pent up, but it comes at last. Of this judgment, we may say that it is—

(1.) *Slow.*—When it comes, it comes swiftly; but meanwhile it is slow of foot (*tardo pede*),—not rash, nor precipitate. This slowness often deludes the sinner.

(2.) *Silent.*—It makes no sign. The fermenting elements are noiseless. There are often no thunder-clouds, but a calm, blue sky.

(3.) *Sure.*—It will not miss its mark, nor mistake its victim, nor forget its time. Its slowness and silence contribute to its certainty.

(4.) *Terrible.*—The blow, when it comes, is overwhelming. The pent-up torrent, when it breaks its barrier, carries all before it. The lightning comes noiselessly, but resistlessly. So God's vengeance is infinitely terrible. Who can stand before it?

The pent-up judgment for the earth, or for a kingdom, is like the above. The storm gathers, but the four angels hold it

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in, till it can be restrained no longer. Frequently it tries to break out, but is restrained by the "four angels standing on the four corners of the earth, holding the four winds of the earth." We hear of wars and rumours of wars, and earthquakes in different places. These are the judgments breaking through their barriers, and then forced back again. The storm is pent up. It gets a little vent, as if one of the four angels had for a moment lost his hold; and then it is restrained, for the time is not yet come. We are living in a day of pent-up judgment,—the fire ready to descend, the storm ready to burst forth. How solemn to all! How startling to the sinner! How rousing to the saint! The end of all things is at hand: be ye therefore sober, and watch unto prayer.

II. *The sealing.*—In the chapter before us it is a Jewish multitude that is specially *named* as sealed; but as in ver. 3 it is the "servants of God" that are said to be sealed, we may infer that by that expression both Gentile and Jew are meant. The sealing seems (as in Ezek. ix.) to intimate exemption from the earthly judgments of a particular time. I do not dwell on this further than to point out God's care for His own in days of trouble,—as in Noah's days, in Lot's days, in Ezekiel's days, in the time of Jerusalem's great siege. I would remind you of the 91st Psalm also, which is specially written for evil days. It is true that in general the good as well as the evil suffer in times of pestilence, or war, or trial; but still it will be found that there is oftentimes an *alleviation* (sometimes an *exemption*) of the saints from the evils of the evil day. In all cases and times *God's care for His own* is abundantly manifest. He covers them with His feathers, and under His wings He bids them trust. He is their shield and buckler. As He protected Israel in the day of the slaughter of Egypt's first-born, so does He still. In that day the *blood* was His seal set on Israel; and other such seals He has for every evil day. He sends His angels to *seal* His servants, that the evil may not come nigh them. Why are ye so fearful, O ye of little faith? Trust ye in the Lord for ever. Sealed and safe! Is not this blessedness, whatever may be coming on the earth?

III. *The ingathering.*—It is not simply for temporal protection that God stays His judgments, but for *salvation.* A time of pent-up judgment is a time of *ingathering.* A time of judgment may also be so, but a time of suspended judgment still more so. For at such a time God is *in earnest,*—in earnest in His grace, in earnest in His *righteousness.* He is not slumbering nor sleeping. He is urging us to repent, saying, O that they would hearken to my commandments! Turn ye,

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turn ye, why will ye die? He is yearning over us with His "How shall I give thee up?" He is weeping over us with His "O that thou hadst known!" His long-suffering is salvation; His patience is life eternal. He pities to the last. Fury is not in Him. Judgment is His strange work.

At such a time the gospel comes with a peculiar power. When we tell men that they are living under a fiery cloud of suspended wrath; when we cry aloud to them of coming doom and treasured vengeance; we are approaching them with the strongest motive of fear; and when we tell them of infinite love, of divine long-suffering, of the patience and forbearance of that God who willeth not that any should perish, but that all should come to repentance, we approach them with the strongest argument that can win a human heart. We entreat them to flee from the wrath to come. We point them to the cross, and ask them to look and be healed. We beseech them, in Christ's stead, to be reconciled to God; for now is the accepted time; the day of vengeance is at hand.

The vision of pent-up judgment begins this chapter; then the sealing and the ingathering; then the result of the ingathering, as seen in heaven. The process of taking out this people, this election, from Jew and Gentile, may be almost invisible, attended also with labour and grief and persecution; but the result is glorious,—visible in heaven. The sower has been doing his work in weeping, but the sheaves are plenteous, and the harvest one of everlasting joy. Let us look at this heavenly vision.

I. *The numbers.*—"A great multitude which no man could number." The 3000 at Pentecost were a large number, but this is greater. The hundreds and thousands, both in Judea and throughout the Gentile world, at Corinth, Rome, Ephesus, Philippi, and other places, were specimens of the great ingathering; but here we have the aggregate, the summing-up of all. Like Israel, they cannot be numbered for multitude; they are like the stars of heaven, or the sand which is by the sea-shore. The "little flock" shall have multiplied into the innumerable company, and the few drops shall become the mighty ocean. What a difference between the *then* and the *now!*

II. *The nationalities.*—This is not the harvest of Israel, but of the world. The word has gone out from Jerusalem into all the earth. All nations hear the gospel, and some out of each of them obey it, and turn to the Lord. Every people furnishes its quota to this great assembly; every tribe has its representatives here; every region, every colour, every language, every

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kingdom, every people, every age and century. It is the general assembly and Church of the First-born. How various the company in face, in speech, in manners, in dress, in habitation. Here all nationalities meet in one great heavenly nationality, without jealousy or distrust; all one in Him who redeemed them by His blood. Now it is seen that God has made of one blood all nations of the earth, and that under the shadow of the one great Sacrifice all these find shelter,—sinners, yet pardoned; lost, but saved; vile, but washed white in the blood of the Lamb.

III. *The posture.*—"Standing before the throne, and before the Lamb." "He that sitteth on the throne" and "the Lamb" are distinguished the one from the other. This mighty multitude stands before *both.* They "stand." It is the posture of triumph and honour,—"having done all, they stand" (Eph. vi. 13). Not bowed down, nor kneeling, nor prostrate, their erect posture indicates the high position to which they have been brought; and especially is this honour apparent when we see them standing "before the throne, and before the Lamb," in the very presence of the King. To stand before the throne is, next to sitting on it, the highest elevation. Both the sitting and the standing are connected with glory; and it would seem as if these "redeemed" ones sometimes occupied the throne, and sometimes stood before it. Their shame and distance are at an end; glory and nearness are now their portion for ever. They stand before the King, and not before mean men.

IV. *The raiment.*—They are "clothed with white robes." Christ's transfiguration raiment was *white,* shining as the sun; so is theirs (Mark ix. 3). They are like Him in this, as in all else. Their old earthly garments are gone; they have received the glorious raiment which assimilates them outwardly (as they are already inwardly) to their Lord. "My beloved is white and ruddy" (Cant. v. 10).

(1.) *It is the raiment of heaven.*—Not only is it Christ's robe, but it is that of angels. When they come down to earth, they appear in white, shining garments (Mark xvi. 5; John xx. 12; Acts i. 12); even the seven angels of vengeance are "clothed in *pure and white* linen" (xv. 6). When Christ appears to John, His "head and hairs are *white* like wool, as *white* as snow" (Rev. i. 14). The "stone" is *white* (ch. ii. 17); the horses are *white* (xix. 14); the cloud is *white* (xiv. 14); the throne is *white* (xx. 2). Whiteness, as the combination of all that is beautiful and perfect in colour, is the hue of heaven, and with this the redeemed are invested—"clothed with *white* robes."

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(2.) *It is the raiment of purity and perfection.*—It is the fitting raiment of those who are "blameless" (Phil. ii. 15); "faultless" (Jude 24); "unblamable and unreprovable" (Col. i. 22); "without spot or wrinkle, or any such thing" (Eph. v. 27). No other hue could express the perfect purity of the redeemed. The false Church, "the mother of harlots," has her scarlet, and purple, and gold, and gems (ch. xvii. 4), but the true and pure Church has her "fine linen, clean and white" (ch. xix. 8, 14). "There is no spot in thee" (Cant. iv. 7).

(3.) *It is the raiment of triumph.*—It is given to him that overcometh (ch. iii. 5). Purple might be the robe of the Roman victor, but Christ's victorious warriors are arrayed in white (ch. xix. 14); as their Captain goes forth on the white horse, "conquering and to conquer" (ch. vi. 2).

(4.) *It is the bridal dress.*—"White" is the invariable colour used both by the bride and the bridesmaids. So we find it at the marriage of the Lamb. The raiment of the bride is white; at her marriage she wears the robes washed white in the blood of the Lamb. Her dress is connected with the *cross.* She knows what it is to be "justified by His *blood*" (Rom. v. 9).

(5.) *It is the festal dress.*—At the marriage-supper this is the raiment provided; the bride sits down at the table in the King's pavilion "arrayed in fine linen, clean and white" (ch. xix. 8). How glad that marriage-day and marriage-feast! How glorious the Bridegroom and the bride!

V. *The badge.*—They had "palms in their hands." The palm is the symbol of gladness and of victory. Here it is specially used in reference to the feast of tabernacles, the gladdest of all Israel's festivals (Lev. xxiii. 40). The true feast of tabernacles, the memorial of our desert sojourn and earthly pilgrimage ended for ever, the saints shall celebrate in the New Jerusalem. Their heavenly palms carried in their glorified hands shall have a meaning then and there unknown before. The days of their mourning shall be ended; their everlasting joy begun.

VI. *The shout.*—They "cry with a loud voice, Salvation to our God that sitteth on the throne, and to the Lamb." It is not a *song* they sing; no measured melody. No harp, nor flute, nor dulcimer are here. It is the irrepressible shout rising and bursting forth from delivered men, from conquerors on a hard-fought field, that have as yet no time to throw their feelings into elaborate song or harmony. What a thrilling shout! Salvation! We are saved at last! We are landed on the shore at last! We are in the New Jerusalem, and before the

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throne at last! Who would not be there, to join in that "cry," that "loud voice," that multitudinous shout, that shall fill both earth and heaven!

Art. VI.—THE ALL-FRAGRANT INCENSE.

Rev. viii. 3-5.

The first verse here speaks of the seventh seal and its opening. At its opening "there was silence in heaven about the space of half an hour." As if, in the prospect of some great event about to happen, all heaven was silenced,—only for a brief space,—but still silenced. Its praise ceased; its service was suspended; and all its worshippers were fixing eye and ear upon something which God was about to do. The hush of heaven's perpetual music, its everlasting song, was something awful. The 65th Psalm illustrates this: "Praise waiteth" (is *silent*) "for Thee, O God, in Zion;" the songs of the sanctuary cease for a season; all is still; no voice is heard of priest or people. Then prayer goes up: "Unto Thee shall the vow be performed,"—just as in our text, when the much incense goes up with the prayers of all saints. After that all flesh fall down before Him (Ps. lxv. 2); they confess sin; the chosen ones go in and approach to God. Then by TERRIBLE THINGS IN RIGHTEOUSNESS, God answers, as in our text (ver. 5). Such seems to be the meaning of the "silence in heaven;" as Eliphaz says (Job iv. 16), "There was silence, and" (then) "I heard a voice."

The second verse intimates the great event, or events, for which heaven was silent. God was "coming out of His place to punish the inhabitants of the world for their iniquity" (Isa. xxvi. 20). His people had gone into their chambers (their "closets," Matt. vi. 6), and shut their doors about them, and God was coming forth for vengeance. The seven angels who stand before God (nearest to God) receive their trumpets, the sounding of which is to bring woe upon woe on an impenitent earth.

What follows, from the third verse to the fifth, is the first part of the great trumpet scene, or rather the preface to it; the intimation of the terrors in store for earth; the earnest of what is coming; a few drops of the fiery shower; the shower of divine wrath, long pent up, but poured out at last.

I. *The angel and the altar.*—It is the altar that stood in

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the holy place that is here referred to in the third verse, not the brazen altar; it is the golden altar, the altar of incense; the altar of prayer and praise; the altar at which the priests ministered, and where also blood was sprinkled. In what respects it differed from the mercy-seat (as the place of prayer) does not quite appear. At this altar all who are God's priests, all His royal priesthood, officiate. Here specially they stand, as pleaders with God, as intercessors on behalf of His own or against His enemies. To this altar the angel comes (not one of the seven), and here he takes his stand for a special purpose. Who he is, and what is his name, we know not. Only once is the name of an angel (Michael) mentioned in this book (xii. 7). All other angels are without name to us, though not without name to God. Strange that so many angels should be spoken of, and no names given! Why he comes to the altar appears from what follows. It is priestly work that he has to perform.

II. *The angel and the censer.*—He comes to act as priest; a priestly messenger from God. As once an angel was seen over Jerusalem with a sword, so here he is seen with a censer. God puts into the hands of one a sword, and of another a censer, as the occasion calls for. The angel is one of those who minister in heavenly places, among heavenly things, which were the pattern of the earthly; and he stands at the incense altar with a *golden* (symbol of what is divine and heavenly) censer in his hands. He has a special errand to discharge. His fellows are about to sound their trumpets of judgment, and, like Aaron and Hur of old, he goes to prepare the way for the avenging of God's people upon the Amaleks of the last days. He goes to awake the slumbering cry of the Church, "How long wilt Thou not judge?" "Avenge me of my adversary." God has sent him on his errand, and given him the golden censer. That censer is the link or connecting rod between the throne of God and the judgments upon the earth. The vengeance is that of the anointed *King* on Zion (Ps. ii. 6); but the introduction of that vengeance is the interposition of the *Priest* above.

III. *The angel and the incense.*—It is no empty censer that he holds; it is not for show that he waves it. Incense is there; incense not his, but supplied by another, though by whom is not said. "There was *given* him." It is *much* incense, or, literally, "many incenses," out of which were to come innumerable wreaths of fragrant smoke. This incense was to be "offered with" or "laid upon," so as to cover or envelop the "prayers of all saints,"—yes, all saints, from Abel downwards; for this seems to be the gathering into one of all

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prayers from the beginning, that at length they may be answered (Luke xviii. 3, 7). Upon the golden altar in front of the throne the prayers of the saints of all ages have been laid; there they have accumulated; the unanswered "How longs?" not forgotten. At length upon this wondrous heap is poured the heavenly incense, and the whole contents thus mingled together upon the golden altar rise up to God in one fragrant cloud, the evil odour of what was earthly, and fleshly, and sinful, and unbelieving in these prayers being so absorbed in the divine fragrance so as utterly to disappear, and leave nothing behind but the "sweet savour" of that heavenly incense, which, like the precious spikenard in Bethany, fills the chambers above, and, going up in its sweetness to the throne, and to Him who sitteth thereon, prevails to draw down at length the long-deferred answers to the prayers of ages.

IV. *The angel and the fire.**—The angel having emptied the censer of its incense, fills it with fire; the *pouring out* of the one from the censer being the signal for the *coming in* of the other into that vessel from which the incense had been poured out. The fire that succeeds the incense, and which is the effect of that incense, is not to remain in the censer. The half-an-hour's silence is all the time allowed for this transaction,—this giving of the incense, this pouring out of the incense upon the altar, this filling of the censer with the devouring fire of judgment. Half an hour for this symbolic prayer! Half an hour for this imparting of power and excellence to the prayers that had been lying on the altar! The long pent-up judgments are the answer; "terrible things in righteousness;" first, the "voices, and thunderings, and earthquake," the prelude and earnest of something more terrible,—the seven trumpets, with all their fulness of devastation and woe. The fire of the altar did the terrible work of vengeance; but the prayers of the saints were the true and irresistible cause. They prevailed. Hitherto they have lain dormant on the altar; now they awake, and forthwith the mighty works of God's judgment and mercy show themselves in the earth; the arm of the

* The *fire* of the altar, here said to be poured out upon the earth, is the symbol of God's holy wrath against sin. As long as it was confined to the altar, earth was safe; for the altar is the place of substitution, and there the divine displeasure exhausts itself upon the substitute. But when it leaves the altar, and is poured out upon the earth, then the vengeance against a sinful world has begun. "Our God is a consuming fire." There was only fire upon one altar, viz., the brazen altar, or altar of burnt-offering. This is that referred to in verse 5, as distinct from the golden altar in verse 3. Fire not only consumes the victim, but it extracts the fragrance from the incense. The fire of the one altar draws forth the fragrance of the other.

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Lord is revealed. The unanswered prayers get a more abundant answer; and God is now seen doing "exceeding abundantly, above all we have asked or thought." The whole machinery or instrumentality of judgment is now set in motion. There is delay no longer. "The seven angels which had the seven trumpets prepared themselves to sound." They had stood in silence before God (ver. 2), waiting for the signal. They had received the trumpets, but till the incense is poured on the altar, and the fire shaken out from the censer, they must not use them. Now their successive blasts fill the air, and the effects are stupendous. Many lessons are here.

(1.) *Prayer remains often long unanswered.*—Days, months, and ages, it may lie unanswered, yet not one petition shall fall to the ground. The reasons for the long delay are often far beyond our reach; but in the end they will be found infinitely wise and gracious. "He answered her not a word" (Matt. xv. 23) is a sentence which the saints of God have often pondered, and which the history of the Church has in all ages illustrated. Delays and delays there have been, till hope deferred made the heart sick. But the Hearer of prayer well knows what He is doing.

(2.) *Prayer is not lost.*—It lies on "the golden altar which is before the throne." We lay each petition there, as we say, "for Christ's sake." We have entered the tabernacle. We have passed the brazen altar, and, accepting the sacrifice there, we have been accepted. We go in to the inner altar, and lay our prayers upon its gold, where there lie heaps upon heaps of prayers waiting for their answer. Not one petition, even the poorest or feeblest, has dropped from that altar, or been swept away, or lost in the process of time. All, all are there. In themselves they are poor, having no fragrance; but their intrinsic imperfection cannot change the nature of that altar on which they are laid. There they are preserved,—each sigh, each tear, each cry, from child or aged man, from the chief of sinners, from the thief upon the cross, from the chamber of weakness and sorrow, from the crushed spirit and the broken heart,—there they are: the groanings that cannot be uttered; the "God be merciful to me a sinner;" the "How long?" of the tortured martyrs; the moan of the suffering saint upon his tossing sick-bed,—there they are: the father's prayer, "Lord, save my child;" the child's prayer, "Lord, save my father,"—there they are: the pleadings for the Church of God, for the overthrow of Antichrist, for the binding of Satan, for the deliverance of earth, for the consummation of the eternal purpose! Not one cry lost; not one petition gone astray. All there!

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(3.) *Prayer will be answered.*—Sooner or later every petition will receive its true and proper answer,—an answer that will satisfy the petitioner to the full; an answer from Him who is able to do exceeding abundantly, above all we ask or think. There is no such thing as unanswered prayer. Delay will only add to the fulness of the answer, and increase our joy when it comes. And it will come. He is faithful that promised. He cannot deny Himself.

(4.) *The answer will come in connection with Christ's surpassing excellence.*—His fragrance is to be cast upon these long-lying prayers, that seem without life or motion, and they shall arise from the dead. "Lazarus, come forth," will be heard again, and it shall be so. Of ourselves it is written, "Thy dead men shall live; my dead body shall they arise;" so shall it be said of our prayers laid upon the altar. His divine perfection cast upon them and pervading them, absorbs and extracts all their imperfection, and they ascend as odours of divine sweetness, perfect and irresistible, before the throne of God. That which was lacking in them is far more than supplied. Their want of faith, and earnestness, and coherence, disappears. The simple cry which they contained,—the core or kernel within,—thus stripped of its vile accompaniments, goes up in melody and power, bringing down at length the full and glorious answer. Christ is magnified in such answers; out of our infirmities there comes honour to Him.

(5.) *Prayer is often answered in ways we little thought of.*—We know not what we ask, though we think we know it well. We pray for the hastening of the King and the kingdom. Have we considered the judgments which that arrival is to bring? We looked for peace, and behold trouble; yet out of that trouble peace is to come; for light and darkness has come, yet out of that darkness shall light arise. We ask for faith and holiness; we get sickness, or bereavement, or earthly disaster. Yet out of these the longed-for purity and faith shall come. We plead for the reign of the Prince of peace, and lo! wars and rumours of wars; for the removal of creation's curse, and lo! famines, earthquakes, and pestilences in divers places. Yet out of these are to come the new heavens and earth, wherein dwelleth righteousness. We shall one day get all we prayed for, and much more. Let us pray always and not faint. This is the day of prayer; the day of the answer is coming. Glorious shall that answer be, though perhaps unexpected; blessed shall it be, yet perhaps terrible in the events which it brings.

Our prayers—"the prayers of all saints"—are lying now on

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the altar, presented long ago, in much weakness, and imperfection, and unbelief. They are waiting for a fresh application of the divine fragrance, that is to make them irresistible. That fragrance is on its way; it is at hand.

The Church is on her knees. The burden of her cry is, "How long?" For earth is not improved, and its guilt is accumulating. Human evil, in spite of science, and literature, and art, is growing too great and too hopeless for man to contend with, either for removal or punishment. The unrenewed heart works out its plans of progress and elevation, in defiance of God's sentence against sin, and in contempt of the divine remedy for the maladies of the human heart,—the cross of the Substitute, and the power of the Holy Ghost. It refines and polishes, and thinks thereby to turn iron into silver, and silver into gold. It charms the adder, and imagines that its sting is gone. It fertilises the soil, and boasts that the curse is removed. It reforms states and parliaments; it diplomatises, and musters its armies, and prepares new weapons of war, blind to the will of Him by whom kings reign and princes decree judgment; heedless of the eternal purpose, or of the one bright issue of all earth's confusion, and gloom, and anguish,—the arrival of the righteous King, to break His enemies in pieces with His iron rod, and to sway His holy sceptre over an earth which, having passed through the fires of judgment, shall be meet for the habitation of the just.

Art. VII.—THE COUNSELS OF THE HEAVENLY ONE RESPECTING HEAVEN AND EARTH.

The Lord Jesus was THE HEAVENLY ONE, who came voluntarily to earth to reveal the most important truths, accomplish the most beneficent work, and scatter the richest blessings. He knew the glories of heaven, and the dangers of earth. He could estimate all things aright in both worlds; he hath told us what were His thoughts, and how we should act with regard to both. He was no enthusiast, judging from a partial view of things; no ascetic, rudely putting away from Him the blessings of Providence, and refusing to fill up the relationships of life. He never spoke from envious feelings, denouncing what He could not attain to. He was the wisdom of God uttering God's mind; He was incarnated benevolence and embodied holiness, there-

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fore let us listen to Him while He speaks to us of heaven and earth, and how we should feel and act toward them both. He says, " Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also (Matt. vi. 19, 21).

In these solemn and much needed words we have a *prohibition*, a *precept*, and a *persuasive consideration*. The Lord tells His followers what they must *renounce*, what He *requires* them to do, and assigns a *reason* for both.

I. A prohibition, or what He would have us *renounce*. But can it be true? Do we read the words of the Lord Jesus aright? Does He really say, "*Lay not up for yourselves treasures upon earth?*" How startling are some of God's requirements! And should not the spiritual children of Abraham be prepared occasionally to hear words almost as strange as " Take now thy son, thy only son Isaac, whom thou lovest, and offer him up." The tried patriarch might have said, Can this be true? Does God really say this? It was so, though most strange and startling. Abraham staggered not at the precept; he obeyed, he was helped, honoured, and rewarded. So this requirement before us is strange and difficult, but those who obey it shall be richly compensated.

Earth has its treasures; its gold, silver, and costly array, its broad acres and stately mansions, its sounding titles and glittering honours. These are much coveted by those who know not God, and have no true hope beyond the grave, yet are all these things very uncertain to the possessors; they change hands very often, and must soon pass away for ever. Even while possessed, they afford no real satisfaction, for they are not adequate to the soul's desires, nor have they any balm for the soul's diseases. At best, they can effect nothing as between God and the souls of men, and they are often terrible barriers to blessing.

Coveting these earthly treasures produces guilt; robs of rest, carnalises the mind, and debases the soul; yet is there much danger of God's people acting wrong with regard to them, and many who wear the name of Christ appear to lookers-on to make it their life's great business to do that which Christ here so plainly and positively prohibits; they *do* accumulate largely and continuously, and that "for *themselves*," or at most for their families, which, as one says, " often means only *self multiplied*."

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But it may be said, Is this prohibition *absolute?* Must there be no "LAYING UP, under any circumstances?" Is it not said that "parents ought to lay up for their children?" (2 Cor. xii. 14). We reply that this is about the only place in Scripture where such a statement is made, and that here it is not very strong, but only introduced incidentally. There is indeed another Scripture which is often overstrained by those who are very wide awake to this world's claims, *i.e.*, Rom. xii. 11, "Not slothful in business." Many have used this text as if it meant to exhort Christians to much earnestness in trade and business; and they use it as an apology for immersing their whole souls in worldliness. But the words *do not*, even in our translation, contain so much as this. Besides, it is quite gratuitous to conclude that worldly business, meaning thereby trade or commerce, is referred to here by the apostle at all. The following remarks on this passage are worthy of the earnest attention of Christians in this day of too fervent pursuit after worldly things. The 11th verse should be rendered as follows:—"*In diligence not remiss.* That is, do nothing sluggishly or indifferently. If the thing ought to be done, it ought to be done in the very best way possible. Want of energy is to be far from the ways of the people of God. How has this verse been misunderstood. It means not that all our energies should be given to this passing scene. One acting in the spirit of this verse, would indeed seek diligently and faithfully to discharge the daily duties appointed him here; but he would seek, as far as he could, to steal away every hour that he felt it was right to do so from worldly business, in order to give it to God and His service." To take advantage of two texts such as these, in order to set aside altogether the solemn prohibition of Jesus, and walk in direct disobedience to its letter and spirit, surely cannot be right, and so must be dangerous; yet many have done so, and others are still doing the same. I put it to the consciences of professing accumulators, whether this is using God's words wisely and honestly. Has this prohibition of Christ nothing to do with you, or you with it? Are you prepared to ignore it now, and then to meet it face to face in another world in the presence of Him who spoke it? Does not the Lord Jesus say that "the cares of this world and the deceitfulness of riches *choke the word?*" Has He not solemnly said, "Take heed, and beware of covetousness?" And is there not truth, solemn truth, in the observation, "that the covetousness condemned in the New Testament is simply the desire *of having or acquiring*, without wronging any one, and not the dishonest lust of the property of another which is forbidden in the tenth commandment."

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And yet this is the sin of Christendom; and may we not add, the triumph of the infidel, and the song of the blasphemer.

II. *The precept, or what Christ requires of His followers.* "Lay up for yourselves treasures in heaven." Heaven is the place where alone real riches exist. There we may find "THINGS," even realities suited to the soul's desires, and lasting as its duration. Before we can really come into contact with those "things that are above," we must have to do with heaven's infinite remedy. Those only who have "died and risen with Christ" can "seek the things which are above, where Christ sitteth at the right hand of God." "Justified by faith, we have peace with God, and access into the grace wherein we stand." Brought near by the blood of Jesus, we enter into the holiest. The fulness of God is the portion of those who know the love of Christ.

The treasures which are in heaven are *imperishable and secure.* Nothing can corrupt them, no one can take them away. Believers while on earth may know that they have treasures in heaven, and should rejoice greatly in their enduring riches. "All things are yours, for ye are Christ's." "All things are for your sakes." "He who hath the Son hath life." "God with Christ will freely give you all things." Between saints on earth and their possessions above there is a real connection. In Christ they have a valid title to all spiritual blessings, and the Holy Spirit gives them a taste for the same. They have to do with them now by faith and hope; "faith is the substance of things hoped for, the evidence of things not seen." In an important sense we may be said to lay up treasures in heaven when faith grows and hope abounds.

But these words have a very practical bearing, and are best explained by such passages as the following:—"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations" (Luke xvi. 9). "That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (1 Tim. vi. 18, 19). "And the king shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. xxv. 40). Those to whom these and similar words are fulfilled will indeed find that they have treasures in heaven—

"When gems and monuments and crowns
Are mouldered down to dust."

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III. *The persuasive consideration ;* in which the Lord Jesus Christ assigns a reason for this *prohibition* and *precept.* " Where your treasure is, there will your heart be also." Of all things it is most important to have the heart in the right place. Just think of THE HEART ON EARTH. Think of the thoughts all laid out on the things of time, and the affections trailing in the dust of sin. There is no congruity between the one and the other, between the soul of man and the greatest thing which earth can yield. Yet what a common case is it to see the heart grovelling, craving, murmuring, and so become selfish, prayerless, unfeeling. And the heart cannot long remain amidst its earthly treasure, for the earth must be quitted at last, and cannot be held long. Yet many linger and linger on the world's shining beach, like a heedless child on the sea-shore picking up shells, and not noticing the advancing waves which will soon cut off its retreat. The longer the soul lingers, the more difficult its retreat becomes. What makes the matter the more sad is, that in many instances the heart may be on earth while there is truth in the head and on the tongue; yea, the heart may be on earth, and false hopes of heaven may yet be entertained. But it cannot be that the world-loving heart can possess heaven, when earth can be clung to no longer. *This* the Lord earnestly and solemnly shows in the following verses, and in many other places. But his words are not heeded. The eye is not single, and darkness blinds the world-lover. He compasses himself about with sparks, and at last leaving all his possessions behind him, " lays down in sorrow."

Now, think of *the heart in heaven.* The ransomed spirit of the believer will rise to heaven at death, and in the resurrection morning his body will also be raised in glory. But before his body quits the grave, yea, before his soul leaves the body, his heart may, and should, *rise to heaven,* and abide there. This is his privilege and duty. He may hope for this, and should *aim* to realise it.

The Scripture speaks much of " heavenly places," or " the heavenlies," which includes both *places and things*, and says that the quickened soul is already there : Eph. ii. 5—" Seated in heavenly places in Christ Jesus." This refers to state and relationship, and this blessed condition is independent of our doings and feelings, being founded on union to Christ. But those who are thus privileged will exhibit some evidence of this being the case, which will be seen in their character and aims. The believer is in heaven as regards his affections (Col. iii. 1, 2), his hopes (Heb. vi. 10), and his faith (x. 22). Then only is the heart safe, holy, and happy when it is thus in *heaven.*

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Such a heart will be a heart *weaned* from earth as its portion. It will be full of *wonder* at God's rich grace and love. It will be a waiting heart, waiting on God for all He has promised; and then will come watchfulness against enemies without and within.

The heart will be where the treasure is. There is no need to prove this, for the Lord appeals to every man's consciousness. We cannot help thinking about, and caring for, that which we esteem to be most valuable, or what is really our TREASURE. In some degree the people of God must think about earthly things. In order to provide things honest in the sight of all men, we must think about worldly affairs and circumstances; to fill up the relationships of life aright, there must be a certain outlay of the affections on those near to us. But the point here is, Where is the *chief* treasure of the soul? What is *the one thing* in the soul's estimation? What is the ENGROSSING subject, the thing that really influences and controls us? *That, that* is *the* treasure! And the all-important question is this, Is it upon earth, or in heaven? Is the *magnet* that most attracts us, and really governs our movements, earthly or heavenly? Where is our centre? round what do our thoughts habitually revolve? What do we wish most to gain and keep? What do we fear most to lose? Wherever it is, the heart *will be there.* If it is mammon, the heart will serve it. If it is God, the heart will serve Him. Christ says, "You cannot *serve both.*" You may think about both; talk about both; give some time to both; but you cannot *serve* both. Oh, the immense importance of having that as a treasure to which we may lawfully give our whole hearts! To love that as our *treasure* to which God points and says, You cannot think on *that* too often, be too anxious about it, nor love it too much; it is eternal, and you are immortal, LOVE ON! It is boundless, and you have vast desires; fear not any disappointment.

How should this *persuasive consideration* influence our choice, and constrain us to say, "*One thing I do*"—"my soul followeth hard after God." And, O thou favoured one, whose heart and treasure are above, think most of the vast provisions of love, and what they cost! Think of the processes of grace necessary to make thee what thou art, and lift thy naturally earth-bound soul on high; and aim more and more to be able honestly to say, "I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus."

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Notes on Scripture.

Perpetuity of the Earth.

SHALL this world be rolled up and laid aside? Does a speedy and eternal end await our globe? When something more than one thousand years shall have passed away, will the earth cease to be, and be as though it had not been?

It is quite poetic to assign to all sublunary things, man alone excepted, a speedy and an eternal end—to have them pass away "as the baseless fabric of a vision." Some would annihilate the earth—burn it into nothing. A minister recently informed us, "This world shall be rolled up and laid aside;" and then went on to say, that such a fate awaits the planets of our system. It was preaching, but was it true?

If no atonement had been made, such a thing might have been true of the earth. If sin has entered other worlds, and no form of atonement has been made for them, it may be true of them, or true in part. Or if the atonement had not extended as far as Adam's sin, then things irrational, having fallen under the curse, might remain under it—never be delivered from it. But if the atonement extends as far as Adam's sin, then all things earthly, except such as have the power of faith and repentance, and have remained unrepentant—all things except such as reject or neglect the atonement, will be more or less benefited by it. All irrational things which have suffered in consequence of Adam's sin, will be restored in consequence of Christ's death. The inference seems to be irresistible, that if the atonement is not defective, the earth, in consequence of it, will be delivered from the curse, and restored to its primal state.

If sin had not entered our world, certainly no one believes that utter destruction would have awaited the earth. If man had not fallen, perhaps, all believe he would eventually have become immortal, and the earth would have been eternal. But if the effects of the obedience and death of the second Adam extends as far as the disobedience of the first Adam, then why will not the immortality of all men who do not reject the atonement, and the eternity of the earth, be secured? That such will be the case, the Bible assures us. When this earth shall be a new earth, "there shall be no more curse," or no more a curse (Rev. xxii. 3).

Astronomy informs us that the earth, with our whole solar system, is a part, a very small part of a great sidereal system. It also informs us that our solar system will be about eighteen millions two hundred thousand years performing a single revolution in its great astral orbit. Is it probable that our guiltless earth, on which a most glorious atonement has been made, and our guiltless solar system, on many of whose orbs sin has not appeared, shall be annihilated many millions of years before they shall have performed a single revolution in their astral

orbit ?—that they shall become "as the baseless fabric of a vision," comparatively, almost as soon as they have been set in motion?—that a great jar shall be made in our sidereal system almost as soon as it has been formed, and made notwithstanding the glorious atonement?

It is estimated that our solar system has only passed over the one three-thousandth part of its orbit since the creation, and another thousand years will do very little more toward completing its mighty revolution. Shall our earth, which has been made conspicuous by the manifestation of the Son of God in the flesh upon it, and by, perhaps, the greatest display of the love, mercy, and the other attributes of God which any world has ever witnessed, so soon cease to exist? Everything seems positively to answer, No. Such a wonderful revolution certainly seems to bespeak for earth a protracted, if not an endless, period in the future.

Jesus was manifested to destroy the works of the devil, and not His own (1 John iii. 8). We have no possible warrant to believe Christ will destroy the earth. Will He permit Satan to do it?

But does the Bible speak positively on this subject? We are told, "Thou, Lord, in the beginning [Gr. in beginnings] hast laid the foundation of the earth; and the heavens are the works of Thine hands; they shall perish, but Thou remainest; they shall wax old, as doth a garment; and as a vesture shalt Thou fold them up, and *they shall be changed:* but Thou art the same, and Thy years shall not fail" (Heb. i. 10–12). This is quoted from Ps. cii. 25, 26: "Of old hast Thou laid the foundation of the earth; and the heavens are the works of Thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; and *as a vesture shalt Thou change them, and they shall be changed.*" From these and other passages we learn that the perishing of the earth is merely its present form, that it shall only wax old like a garment, and like a vesture be changed, not annihilated. Change does not imply utter destruction. The earth shall be made another; changed as the redeemed shall be. It will be a change that will fit it for their abode (Rev. v. 9, 10). Peter, speaking of the great conflagration which awaits the earth, when "the heavens being on fire," that is, the atmospheric heavens, "shall be dissolved," and the very "elements shall melt with fervent heat," adds, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. iii. 13; Isa. lxv. 17; lxvi. 22, *et al.*) The most plain and positive account of the new earth is in Rev. 21st and 22d chapters.

This earth is positively promised to the redeemed and glorified as their abode (Ps. xxxvii. 9, 11, 22, 29, 34; Isa. lvii. 13; Prov. ii. 21; Matt. v. 5). I might refer to a great many other passages which cannot possibly be explained on any other supposition. The trying to explain away their plain positive import, is one thing which has made many inexplicable mysteries in the Bible.

It is on the earth, and not in some distant unknown and unsubstantial world, the glorified are to reign. "And they sung a new song,

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saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and *we shall reign on the earth*" (Rev. v. 9, 10). How any one can make "*on the earth*" mean in some other world, is a mystery. Is it not doing violence to the plain import of God's Word? Is it not taking a liberty with God's book, which any one of us would be unwilling to have taken with ours? Is it not enough to make us tremble to think of such liberties being taken with a positive "Thus saith the Lord?" Many other passages of the same import might be quoted.

The earth is spoken of as stable and abiding. "One generation passeth away, and another generation cometh, but the earth abideth for ever" (Eccles. i. 4). "Who laid the foundations of the earth, that should not be removed for ever" (Ps. cxix. 90). "For as the new heavens, and the new earth, which I will make, *shall remain* before me, saith the Lord" (Isa. lxvi. 22, 23). Many other passages might be quoted, but I must forbear. There are great, sublime, grand figures which would seem to imply the utter destruction of the earth, but scarcely any of them are as strong as that used in 2d Peter, where we are assured of new heavens and a new earth. Peter compares the destruction by fire to that by the flood. At the flood the earth was neither annihilated nor laid aside.

Isa. xxxiv. 4, 5, would seem to imply the utter dissolution of the heavens and the earth, yet from the context it is evident that it cannot even refer to the conflagration—that it will precede the millennium. So with many other passages.—*Prophetic Times.*

The Holy City.

Rev. xxi. 23.

The whole verse reads, "And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it." I have often thought of the language used in the preface to Revelation: "Blessed is he that readeth, and they that hear the words of the prophecy, and keep those things which are written therein" (Rev. i. 3). The Spirit of Inspiration uses no such language with reference to any other book. It pronounces a blessing on the reader, hearer, and doer. It appears that we cannot frequently read or hear read the words of this book without being blessed. The book has so much of the spirit of heaven that it seems we cannot even frequently hear it read without catching something of the spirit of that holy place. I know of nothing that is so heavenly—so soul enrapturing—as portions of this holy book. There are a great

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many passages in which there is not only the most touching, impassioned, heart-moving eloquence, but it is heavenly. There is nothing earthly about it. We seem to be brought near the throne, to be listening to their songs, and witnessing their heartfelt joys. Yet there is no book in the Bible that is so dark and mysterious—no book which is so little understood—no book the reading of which is so unpopular. This may be the reason why it is so little read. Many would seem to doubt the words of inspiration (Rev. i. 3), and to pronounce the book unprofitable reading. But if the book is so dark and mysterious, so little understood, why should it be profitable? Whether we can assign a reason or not, we have God's word for it, and that is sufficient.

Perhaps one great reason may be because we are so frequently brought very near the throne; we hear such glowing language, and are introduced into such blissful society, that hard and unfeeling, indeed, must be that heart that does not catch something of the spirit of the society—something of the inspiration of the place. Carefully read the 19th chapter, and I scarcely know what kind of a heart you have if you do not feel like joining with the four-and-twenty elders, and the four living creatures in saying, "Amen, Alleluia." Or with the great multitude crying, "Alleluia, for the Lord God Omnipotent reigneth."

Or turn to the 7th, 21st, and 22d chapters, and the Holy Spirit introduces you into the New Jerusalem, the city of indescribable glories, where even the sun is not needed, or where it grows pale before the unspeakable, the infinite glories of God and the Lamb. "The Lamb is the light of it." In every sense the Lamb is the light of it—in every sense the glory of it. In the most literal and natural sense, as well as in every figurative sense, the Lamb is the light of the New Jerusalem. There are senses in which the Lamb is the light of this and of all worlds. Jesus says, "I am the light of this world: he that followeth me shall not walk in darkness, but shall have the light of life" (John viii. 12). There is no doubt, but the word is usually to be interpreted figuratively; so I repeat it, in every figurative, and in every possible sense, Jesus is the light of the city of our God.

No one will doubt that He is figuratively, but is He literally the light of the Holy City? We read in the context, "And the city has no need of the sun, neither of the moon to shine in it." By the sun and the moon here, we are to understand the sun and moon naturally and literally. The plain import of the language is, that the city will have no need of these natural sources of light. Why no need? The reason assigned is, "For the glory of God did lighten it, and the Lamb is the light thereof." His outshining glory will be light enough. The city does not, and will not, need any other source of light. All suns, moons, and stars might be blotted out of existence, but the light of the Holy City would not in the least be dimmed. I use the terms effulgence and effulgent because I can think of no better word. They mean shining out, diffusing a flood of light. There is, and there will be, a light and glory encircling the Lamb whose brightness does and will outshine the sun, and yet to immortal eyes it will

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not dazzle—it will not in the least be painful or unpleasant. Mere mortal eyes would be unable to endure it. Before the full radiance of Jehovah's glory they would faint away—not merely become as dead men, but be dead. God told Moses that no man could see His face and live (Ex. xxxiii. 20). Paul says of Him, that no one hath seen Him, nor can see Him (1 Tim. vi. 16). The opinion seems to have been common among the Jews, that the glory of God was too great to be looked upon by mere mortal eyes.

This light is also as constant as it is effulgent and glorious. Hence we read, "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever" (Rev. xxii. 5). There is such glory encircling the Lord God that it causes light surpassing the brightness of the sun, and so constant that there can be no night there. It is not a mere figure of speech which Isaiah uses when he says, "Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before His ancients gloriously" (Isa. xxiv. 23). The full radiance of His glory will eclipse and put to shame those great created lights. We learn that the earth was lightened by the unveiled glory of even an angel (Rev. xviii. 1). When a little of the glory of the Lord was permitted to shine on the plains of Bethlehem, the shepherds were sore afraid (Luke ii. 9). When a little of that glory appeared on Mount Sinai, "the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel" (Ex. xiv. 17).

We have said there will a glory encircle the Lamb which will outshine the sun, but have we any evidence that such is now the fact—that there is any such glory encircling the Holy One? The Psalmist says, "O Lord, my God, Thou art very great, Thou art clothed with honour and majesty. *Who coverest Thyself with light as with a garment*" (Ps. civ. 1, 2). Paul, speaking of our Lord Jesus Christ, the blessed and only Potentate, the King of kings and Lord of lords, says, "Who only hath immortality *dwelling in light*, which no man can approach unto; whom no man hath seen nor can see; to whom be glory and power everlasting. Amen" (1 Tim. vi. 16). It may be rendered, dwelling in, or inhabiting unapproachable light. That is, mere mortals cannot approach it.

Such passages inform us that our adorable Redeemer is encircled with light or glory, as with a garment; and such is its effulgence that mere mortals cannot look upon it or approach it. When Jesus appeared to John on Patmos in a part of His glory, He fell at His feet as dead (Rev. i. 17). Had John not been in the ecstatic state, expressed in the original by "epneumati," and had the full glory of Jehovah Jesus been displayed, doubtless he would have fallen dead. So Ezekiel, though in the ecstatic state, at the appearance of some of the glory of God, fell on his face (Ezek. i. 2; iii. 23). So also we have mention of others falling prostrate.

When our Saviour was transfigured, there was seen a little of the

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glory with which He is now arrayed, and it is said, "*His face did shine as the sun;* and His raiment was as white as the light" (Matt. xvii. 2; Mark ix. 3). According to 2 Peter i. 16, it is evident that in the transfiguration, the apostles had a representation of what the power and coming of the Lord Jesus will be. They then saw something of the glory with which He will be arrayed, when He will come in His glory. If, while in His mortal state on the mount—if while in His state of humiliation, He was so clothed with glory that His face shone as the sun, and His raiment was as white as the light, how must that face be clothed with glory now, and how will it shine in the New Jerusalem, in the company of the glorified? May we not suppose that there it will exceed the sun—that then all created lights will grow pale before His effulgent glory? When John saw Jesus on Patmos, "*His countenance was as the sun shineth in his strength*" (Rev. i. 16). It was not as the shining of the rising or setting sun, but as the cloudless, noonday sun. So when it is said of the King eternal, that no one hath seen Him, nor can see Him, it is evident that He is too glorious for mere mortal sight. Man cannot look at the unclouded noonday sun, how much less on Him, whose outshining glory exceeds the sun shining in his strength. From these and other passages, it seems evident that the New Jerusalem, with Jesus in it, will not need the light of sun, moon, or stars. His glory will outshine the sun, and it will be so constant that "there shall be no night there." It does not say there will be no sun nor moon. According to various passages, I believe both will then exist—both will then shine with much more than their present splendour, but their light will not be needed in the New Jerusalem. Artificial lights are not needed in the cloudless noon, so the bright, created lights will not be needed, and like a candle at noon, will grow pale. The candle gives as much light at noon as at midnight, but its light dwindles into insignificance, and is lost amid the full glory of the sun; so it will be with the sun itself before the full glory of the Lord. I believe the sun will shine, and will be needed in the new earth, but not in the New Jerusalem. And whether the sun or the moon shine in the city or not, there will be no night there. Such is the effulgent glory of the Lamb, that there can be no night, and there can be no darkness there. The Divinity, the Godhead is expressed by God, and the Lord God; and by the Lamb is, doubtless, expressed the humanity of Jesus. It seems that the very humanity of Jesus is encircled by a glory outshining the sun. When transfigured on the mount His face shone as the sun, but now in His full glory, it outshines the sun. Oh, what a glorification of humanity! As is the Head, such will His followers be! Angels are so crowned with glory, that when one of them appeared in some of His glory, the earth was lightened by it; but encircling none of them, is there such glory as is to be seen in our glorified Jesus—our Emmanuel. Thus in glorified humanity there will be an excelling of glory. Oh, how is our nature glorified and exalted in and by Jesus! But will humanity be thus exalted—thus glorified in the redeemed? Yes, thus, but I do not say equally. May humanity in us be so glorified that it will even

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exceed the glory of the angels? Yes, doubtless. May our glory so shine out as to afford a light like the Son of God? Undoubtedly. If we are admitted into the royal family of the heavens, we are to be made like the Son of God in all things. The distinguishing difference between us and God, and, doubtless, it is the only distinguishing difference, will be that in every sense we will lack infinity. But the body of our humiliation is to be fashioned like to the body of His glory. Phil. iii. 21, original. "*Then shall the righteous shine forth as the sun in the kingdom of our Father.* Who hath ears to hear, let him hear" (Matt. xiii. 43). Examine the original as closely as we may, and we will find it is just as Jesus says: they "shall shine forth, or shine out as the sun." "They that be wise *shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever*" (Dan. xii. 3). Our blessed Saviour said in His prayer, "*The glory which thou gavest me, I have given them*" (John xvii. 22). If so, in the kingdom of our Father, that glory will shine out as the sun. John says, "It doth not appear what we shall be; but we know that when He shall appear, we shall be like Him" (1 John iii. 2). Paul tells us, "That as we have borne the image of the earthy, we shall bear the image of the heavenly" (1 Cor. xv. 49). That is, as we have borne the image of the earthy or first Adam, so we shall bear the image of the heavenly or second Adam. And when we shall fully appear in that image, "we shall be like Him." We shall be glorious as He is glorious. The New Jerusalem will be full of phosphors—light-bearers.

There is a great deal of evidence that man in his original innocence was clothed with light as with a garment. Though destitute of raiment, he was not really naked, but was clothed with light. When he fell, that vesture of light was lost, and lo, he was really naked. He was even more naked than the beasts by which he was surrounded. A late, learned, talented, and pious author, speaking of man being made in the likeness of God, says, "God clothes Himself with light, and as man was made after His likeness, we reasonably conclude that He clothed our first parents in the garb of light. Without this dress they would have been imperfect in appearance, and unlike Him. When they sinned against God, this feature of their likeness to their Creator was removed. When they perceived that, and saw clearly that they were naked, they were afraid and ashamed, and sought to hide themselves from God among the trees of the garden; and also sought to cover their shame from themselves by making girdles of fig leaves." If man in his original state was clothed with light, then in his glorified state he will be thus clothed, for it will be a restored state. Christ will restore what we have lost in Adam, "encircled with light, and with glory enshrouded."

As Christ in His transfiguration showed His apostles something of what He now is in glory, and what He will be when He comes again, so there have been very holy persons, who at times, when they have had very great nearness to God, have had a little of the outshining of the lost glory and light. Of Moses, who had long communed with God

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on the mount, we are told, "And it came to pass, when Moses came down from Mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with Him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were afraid to come nigh him. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put a vail upon his face again, until he went in to speak with Him" (Ex. xxxiv. 29, 30, 35). We also learn that the face of Moses shone so brightly that the children of Israel could not look upon him (2 Cor. iii. 7). Perhaps it may have been something like trying to look upon the sun at noon. It was said the face of Stephen was as if the face of an angel (Acts vi. 15). Even in our own times there have been many instances in which the lost glory, or something like it, has been seen. They have usually been transient flashes, outshinings of the lost light; flashes of that which by and by shall be permanent and eternal. Reader, along with our glorified Redeemer, shall that glory be your glory? If in heart and life you are like Him, you will have eternal glory like His; but you must have heart-likeness to Christ here, in order to have His glorified and eternal likeness hereafter. If you have the one, you will have the other, but cannot have the one without the other. If you have heart holiness, then the glory of Christ, or such as His, will be revealed in you; but if you are a rejecter of Christ, you cannot appear with Him in glory. Where then will you appear, and how?

If you do not appear with Christ, you will with Satan. You will appear like him, and like him, be divested of all glory. Like him, you will be dark bodies—the blackness of darkness itself. If you bear the image of Satan here—if you have his heart-likeness, you must in every sense be like him there. He has lost all the light and glory which he once had, and to him it is lost for ever. Oh, take heed how you treat Jesus, lest your glory may soon be lost for ever.—*Prophetic Times.*

Irvingism in 1832.

(*Continued from page* 304.)

[We give the conclusion of the internal history of the proceedings in London, in 1832, as to the gifts of the Spirit. The whole of them will be useful to any impartial historian of that singular period.]

2*d July* 1832.—During the past fourteen days Mr Irving went on with rapid strides in obedience to the parties above named. In reference to the Spirit he wrote a long letter on this subject, calling upon Mrs S——, in the name of the Great Head of the Church, to speak no more in that power, and appointing us to wait on him in the presence of Dr Thompson and Mr Mackenzie at his house. We met there on Thursday, 28th June, at the hour fixed. When Mr Irving was about to de-

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nounce the Spirit, I stood up and said that I (myself) and Mrs S—— had every testimony from God, that the Spirit in which she spoke was the Holy Ghost. I entreated him to beware how he spoke against that *Spirit,* for I was fully assured that if he did, a blight from God would *come* down upon his *own soul*, and upon his ministerial labours. This seemed the means of preventing him following the course he had previously fixed upon in his own mind. After a considerable pause, he began to read some texts recommendatory of obedience to the authority in the Church, &c. All of which, I said, I had ever been desirous to follow; but God's testimony to my soul was above all human ordinances, and ministers, and prophets; that the matter in question was a spiritual matter in which no man could judge; and if any human being did presume to direct me contrary to God's testimony by His Word and Spirit (1 John ii. 27), woe be to me if I should *turn away* from the witness of God in my soul, and walk by the counsel of man, although coming to me through the mouth of a prophet, or prophets. Mr Irving said, he had walked by the guidance of the prophets, although he had no witness of the truth of their testimony; and mentioned the rule regarding Mr Taplin reading in the church, and having given up the plan of building a new church. I said, for my part I was determined to obey God rather than man, and although *all the mouths* in the Church spoke with the tongues of angels, I would believe them to speak falsehood if their testimony was contrary to the Word and witness of God to my soul. Dr Thompson said, that not having the gift of discerning of spirits, he could give no judgment in the matter. He entreated us *to remain* in case of scattering the *flock*.

On the evening of last Friday, 13th July, as secretary to the School Association connected with Mr Irving's church, I attended a meeting of the teachers in Mr Irving's house. Not having had an opportunity of seeing him since our meeting at his house 28th June, I embraced the opportunity to request that he would give me some written testimonies he had belonging to Mrs S——. He took the papers from his pocket and said, he had been so occupied for some weeks he had really not had time to look into them. We both went into the school-meeting, and when he was about to depart to the church he asked me to preside; but when he was leaving the room I followed him, and, when seated alone, I said, "My dear sir, when we last met we parted with a mutual understanding that we would wait upon the Lord for His guidance, and pray that He would shed down light regarding the matter on which we hold so different opinions—viz., the exercise of the great gift Mrs S—— has received from the Lord. I added that we had done so, and the Lord had graciously *assured us* that every word He had sent you through her *would be fulfilled*, and we have been encouraged to *hold fast* our *confidence* in *Him*." Mr Irving said, "And has Mrs S—— not *resisted* the power?" I answered, "*Certainly not;* that on the day of our last meeting God gave her greater power in the way of praising Him than ever she had before experienced, which lasted for many hours, during which time her soul dwelt evidently in a state of great peace and joy with her God." Mr Irving said, "I cannot *allow* the use of this power. You must *obey* the voice that speaks in the church." I said, "The time being now short, and Mrs S—— not present, we should appoint another meeting." Mr Irving said, "If you and Mrs S—— will attend at the place of worship after the service, I will then speak with you." On saying this, he went off, and I joined the school-meeting. After conducting it, and concluding with prayer, I went to the church-meeting.

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When that was closed I went to Mr Irving, and, holding out my hand to him, said, "My dear sir, I have a favour to ask of you. We have been in close communion and intimacy for years, I therefore do request, instead of our meeting taking place here, that you would favour us by coming to tea some evening, when we might have an hour or two to commune together on the important *matter betwixt us*." Mr Irving, raising himself up in his chair, answered with much warmth, "I have said and done all I can. I see no use in such a meeting." I said, "Mr Irving, if such a meeting is disagreeable to you, I press it not." We parted without making any appointment.

On Sunday morning a message was sent by Mr Mackenzie that Mr Irving would call the following morning at ten o'clock. Accordingly he came at the hour, bringing with him Mr Mackenzie and Mr Taplin. (Mrs S——'s conversation on former happy times, before these *unhappy divisions.*) Mr Irving began to *argue* on the propriety of yielding to the voice of the Comforter in the Church, which, he said, Mrs S—— had not obeyed. I said, that although all in Britain were to testify anything to me contrary to the Word of God, and the witness of His Spirit to my spirit, I would not, and ought not, receive it as from God—for the Spirit of God dwelling in a man will witness to God's messages. I then gave an account of the *noble stand* my great-great-grandfather, Alexander Home, made for the witness of God to his own soul, who, at the age of twenty-nine years, died on a scaffold rather than obey all the civil and ecclesiastical powers in the kingdom. Mr Irving said, Mrs S—— had not bowed to the word of the prophets. My brother said, that to his knowledge Mrs S—— had been humbling herself by prayer and fasting for weeks before the Lord, desiring that He would show her wherein she had offended or grieved His Spirit; but whenever she did bow down and humble herself, then He lifted her up, and she was made to rise from her knees singing and rejoicing in spirit. Mr Taplin spoke in a *tongue;* and after it in English, saying, "Obedience is better than sacrifice. Obey them that have the rule over you; if they are wrong the Lord will rebuke them. The Lord loveth you, and ye are called to obey, as the Christ obeyed His heavenly Father. Oh, the enemy seeketh to divide the body; he is subtle. See that ye do not help *him*. Rebellion is like the sin of witchcraft." Mr Irving prayed that we might yield to the word spoken. A pause of a few minutes ensued, when I drew my chair near Mr Irving, and said, "I am well aware of the need-be of obedience to both civil and ecclesiastical authority; and that in all society where discipline and authority are not respected and maintained, disorder and all evil will come into that body; and I, this morning, in the presence of the Pastor and Elder of the Church, state, that in all things I have conformed myself, and my house, to the discipline, order, and requirements of the Church (if I am wrong I wish to be put right), with the exception, if it may be considered such, that I declined becoming an Elder in the Church, when pressed by Mr Irving and others to join the Session. I am most willing to yield a ready obedience to the authority of the Church in all matters given to them to rule; *but the matter now before us* is high above the rule or authority of any Church—it is a matter purely betwixt a man's soul and his God. And what you require of me is to put away the *testimony* of God's *word* and Spirit to my own soul, and walk by the word of a weak, fallible creature like myself. We should take Christ Jesus, as the word from Mr Taplin directs, as our guide. He obeyed His heavenly Father in

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all things. To obey the word of any creature, however high their pretensions, rather than the *word* and witness of God, would indeed lead to gross *idolatry*." Mr Irving asked me whether Mrs S—— should not be present, and be informed of what the Spirit had witnessed through Mr Taplin? I said I would inform her of what had been said, and leave it with herself to come into the room or not; and added, that "the Spirit in her was so much grieved by what you had said at our last meeting, that she was sorry when she heard you were coming to the house, and desired to keep from the room in case you should conduct yourself in a similar manner, and thereby contract much *sin* and *grieve the Spirit afresh*. But if you will engage to say not a word against the Spirit, that is the Holy Ghost, which testifies by her, I doubt not, she will be very glad to come into the room, for she bears a great *love* to all present." Mr Irving engaged that he would only state Mr Taplin's utterance, and read a portion of the Word of God; and would say nothing in the way of denouncing the Spirit. In consequence of this engagement, Mrs S—— came into the room. Mr Irving stated Mr Taplin's utterance, and said he was sorry she had not obeyed his request in resisting the power. Mrs S—— said, "Would you, my dear sir, have me to leave off *prayer* and *praise* to God?" He said, "Can you pray and praise God but in that power?" Mrs S—— replied, "No; since this trial began, whenever I open my mouth to pray or praise, the Spirit fills my soul, and draws me up in close communion with God." Mr Taplin asked Mrs S—— to retire with him to another room. When alone, Mr Taplin said to Mrs S——, "My dear sister, *I know you are right*, but for the sake of the body, be entreated not to separate from them, and yield for peace." On their return to the room, Mr Irving still called for obedience, and said, "While you thus act, you disobey the authority of the Church, and the *voice* of the *Comforter*." Mr Mackenzie spake of the authority of the Church, but in a *heated manner, so unlike former times*. Mr Taplin said, "You should deal delicately with spiritual persons." Mr Irving read the 15th ver. of the 18th chapter of St Matthew, where our Lord gives direction how to deal with an offending brother. I stated that I had no hesitation at all in saying that our Lord never gave these directions for such a case as that now before us. This was purely a spiritual matter. Mrs S—— was called into the Church as a prophet, and was a spiritual person who had received a gift from the Lord, which had been declared again and again by them who spake in their midst, and I believed none in this room doubted this. I therefore maintained that there was no *power on earth* authorised to judge in this matter; that God alone was *judge*, and that He would deal with any spiritual person who misused a *gift*. Mr Irving and Mr Mackenzie argued against this opinion. I said, Scripture must be our guide in this matter, and I would thank him (Mr S——) to direct me to the *passage* or *passages* in God's Word which sanctioned the *awful step* which I believed he was about to take, in judging and condemning the Spirit which dwelt in Mrs S——, and by whose *power she spake*. Mr Mackenzie was mute about Scripture, but spake of the power given to the Church, showing that he made no distinction between judging a spirit and judging a person.

The correspondence which had taken place in consequence of this most painful state of things in the Church, and especially regarding this distressing matter, together with an account of all the private meetings held with Mr Irving, the Cardales, Mr Taplin, Dr Thompson, and Mr Mackenzie, in reference to it, were *all* read from this journal,

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in Mr Macdonald's house, Port-Glasgow (after a prayer-meeting), in the presence of the spiritual brethren in that quarter, through whom God testified in *great power* His displeasure with the Church in London, and that they had resisted the Spirit in the midst of them, and that the Holy Ghost had by them been judged in the flesh. There was solemn prayer for their humiliation to the dust, &c., for the *awful sin* of which they had been guilty in grieving the Spirit of Jesus. Mr Irving reproved the brethren in Port-Glasgow for receiving Mrs S——. James Macdonald replied to him that they had *stood to the Lord in that matter;* that they discerned the Spirit of Jesus in Mrs S——, and had much communion with her. James Macdonald's reply to a letter sent informing him of Mr Irving's threatened excommunication of us, was:—" My dear Sister,—We are grieved indeed by the letter sent from London.* If they had *power* to do what they say, your position indeed would be very awful. But blessed be God, they *cannot cut you* off from the LIVING VINE. Take, for example, the prophets who suffered affliction," &c. &c.

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* The letter was as follows:—

" LONDON, 13 JUDD PLACE, EAST,
6th December 1832.

" MY DEAR MADAM,—You have grievously offended against the Lord Jesus Christ, the Chief Shepherd, who hath called me in His grace to watch over your soul, in that you have set at nought all my counsels, and would none of my reproof; and arisen in direct rebellion against my authority and the Church of which I am the angel under the Lord Jesus Christ. I require and command you, as you value your precious soul, for which He died, and which is His, that you would lay down the weapons of your rebellion, and humble yourself in the sight of the Lord, and confess your sin before His Church, and be absolved from it, and delivered out of the hands of the enemy who hath you now, and, if you repent not, will have you for ever.

" You have not resisted man, but you have resisted the Holy Ghost, and do resist Him; and He declareth of you that, if you repent not, Jesus will come and cut you altogether out of His vine, where you have been graffed, and should bear fruit unto the Father's glory.

" Oh, let me have joy of thee who hast caused me so much sorrow. Thou hast troubled Christ's Church,—beware lest He trouble thee. I beseech thee by the mercies of God that thou obey the word which He speaketh unto thee through His minister and through His prophets.

" Meanwhile, I have seen it to be my duty to set your husband and you on the outside of the fold by resuming your tokens; and I do call upon you to return again into the bosom of it by humbling yourself in the dust, and repenting and confessing your sins. Then shall my heart rejoice which now grieveth over you.—I am, your faithful pastor,

" EDWARD IRVING."

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Reviews.

Christ Tempted and Sympathising. Manchester: Horner. 1871.

This is an anonymous tract of 64 pages, upon what the author calls "a holy and delicate theme;" but which we prefer to call a most solemn subject, only to be treated in the most solemn and loving spirit.

The *apparent* object of the writer is to refute Edward Irving's teaching on Christ's humanity; but he is evidently aiming at some one else, unnamed; and getting vent to some personal animosity or revenge. Of the sympathy of Christ little is said; of the writer's antipathy to some theological opponent, much appears, giving us a poor idea of his Christian character.

The style is disjointed and ungrammatical; occasionally mystical. There is an alarming display of names,—Irving, Pearson, Hooker, Newman, Grotius, Alford; along with a great array of heretical sects,—Arians, Apollinarians, Nestorians, Eutychians, Tractarians, &c.; but ever and anon there are allusions which show that the writer is covertly assailing some person or persons unnamed, and gratifying some personal pique or carrying out some sectarian quarrel. He holds the Popish view of the inferiority of Old Testament saints, and the Socinian view of our Lord's life, as non-vicarious; he seems also to hold the "non-atoning death of the cross," and "justification by resurrection."

He ought to have given his name, and the name of the rival whose theology he dissents from. So far as we can judge, that rival holds the good old Puritanical theology, while his assailant has accepted all the worst heresies both of ancient and modern times. Apart from heresy however, the spitefulness of the tract is enough to discredit the writer, —who seems a lineal descendant of some of those early sectaries who combined a large love of error with an equally large hatred of all who differed from them. There is little of Christ in this ill-natured tractate. It seems got up for some narrow purpose.

Thoughts on Scriptural Subjects. By Benjamin Wills Newton. London: Houlston and Sons. 1871.

This is one of the very best of Mr Newton's works, and that is saying a great deal. There are few men who have so ably, so learnedly, and so unflinchingly upheld the truth of God against the many subtle forms of modern error, whether Broad Church or High Church, whether Socinian, or Popish, or Darbyite departures from the faith. We honour the writer for his soundness and his fearlessness; we admire his writings for their vigour, scholarship, classic clearness of style, and noble

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exhibitions of divine truth. We earnestly recommend this volume to our readers. Its basis is the Protestant theology embodied in all the great Confessions of the Churches of the Reformation, and illustrated so fully by the Puritan worthies of the succeeding century. There are many passages which we should like to quote, but we must be content with one or two; the first from the article on the person of Christ, in answer (chiefly) to Olshausen.

"The humanity (and that is an expression which includes the life (ψυχη) which our Surety took as man, and which as man He laid down)—the humanity which the Word took into everlasting and inseparable union with His Divine Person, was, as to sinlessness, purity, and holiness, like unto the sinlessness, purity, and holiness of Him who assumed it. Righteousness, *essentially* attached to the life that He took as man; and therefore, never was dissociated, or regarded as being dissociated, from it. The physical weakness, passibility, and mortality, that He was pleased to connect with Himself, when He came as man to obey, suffer, and die in the stead of His people, did not divest either His Deity or His humanity of one of their essential characteristics: and unchangeable holiness is a necessary and inseparable characteristic of a humanity taken into personal union with the Son of God. The very first announcement of His birth to Mary speaks of Him as the Holy One. 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that HOLY THING which shall be born of thee shall be called the Son of God.' Hence a pure and holy humanity, by the miraculous operation of God the Holy Ghost, became united, not to the Person of the Father, nor to the Person of the Holy Ghost, but to the Person of the Eternal Son: so that two whole, perfect, and distinct natures—the Godhead and the manhood, became inseparably joined together in one Person, 'without conversion, composition, or confusion.' Immanuel was that Person in whom the Godhead and manhood were thus united." . . . .

"In England, there are very many who (whilst shrinking from the doctrines of Olshausen touching the Incarnation, and all that he teaches as to the consequences thereof) do, nevertheless, believe that righteousness did not attach to the life that Christ laid down on the cross, as it now attaches to the life that He hath in glory. They do not see that His own personal excellency was, throughout the whole period of His suffering on the cross, recognised and presented as a sweet savour of perfectness unto God. To many of the statements of Olshausen (if limited to believers), they would little, if at all, object; as for example, when he says that there is a transfer to man (saved man) of 'the being of Christ,' and adds that this is denoted by the expression 'righteousness is imputed to Him.' There are many around us who are disposed to teach that our relation to Christ is not substitutional, but unional. The thought that many have of the reason of the Lord's sufferings on the cross, would be far more correctly conveyed by the expression 'impartation of His people's condition,' than it would be by 'imputation of His people's guilt.' Thus too, justification is regarded, not as founded on that which has been externally wrought for us by another, but as consisting in the communication of a new condition of being. Even if the word 'imputation' be, by those who hold these doctrines, retained, it becomes, in their use of it, equivalent to *impartation.*

"Whenever, therefore, we hear that the life (ψυχη) which Christ resumed in resurrection is not the same as that which He laid down on the cross; or that the life that He laid down in making atonement, was not regarded by God as having righteousness essentially and inseparably attached to it, as truly as righteousness now attaches to it in glory; or if it be denied that the presentation of that life in all its essential excellency to God, was as neces-

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sary, as was its being laid down, to the effectuation of atonement; or when life and quickening power of life is said not to have been in Christ while on earth, in the same sense as it is now in Him in glory; or when it is, in any form, asserted, that we are justified, not by knowing Christ as the Substituted One, but by knowing Him as One with whom we are united:—whenever any of these things are taught, there is error; not exactly, indeed, the same in form with that of Olshausen, but not less subversive of the true doctrine of atonement.

"Christ, although not separate from *punishment* due to our sinful condition of being, was perfectly separate from our sinful condition of being. He did not take upon Him our state of being, when He took upon Himself to bear *the penalties* due to our state of being. Our *state* of being was a sinful state of being; and Christ never took *it* on Himself, either on the cross as some say, or by incarnation as Olshausen says. Indeed, unless He had been throughout the whole of His earthly course, from the cradle to the tomb, recognised as personally dissociated in every possible sense, both from our sins and from our sinful condition of being, He could not have been the Substitute. Moreover, atonement was a work *towards God.* It consisted not merely in our Substitute's bearing all that was appointed to be borne of penalty—penalty due to our sins and to our sinful nature; but whilst He bore that which was due to our sinful life, He had also to present as a sweet savour, the contrasted excellency of His own perfect life—that life which He laid down, and which He took again. See John x. 18. This having been done by Him as our appointed Representative, we were thereby brought under the ascription of the value of that which He had thus effected for us. As the act of our first representative (Adam) brought us under guilt, condemnation, and death; so the act of our second Representative brought us unto righteousness, justification, and life. Adam by *acting* brought us into condemnation and death: Christ by *acting* brought us to justification and life. The award of life to us in union with Christ in glory is the result and the purchase of Christ's atoning service. As a consequence of the righteousness and justification thus attained by His atonement, we are no longer under the dominion of sin, and are finally to be delivered even from its presence. The corrupt condition of being which attaches to us as one of the penal consequences of Adam's sin, is to be abolished, and we are to be brought into actual association with that life of power and glory which Christ now hath above the heavens. *We* are to enter that sphere of unearthly glory as those who have been born again, and made new creatures in Him: but *He* entered it as a sphere to which He properly belonged, saying, 'Now, O Father, glorify Thou me with Thine own self with the glory which I had with Thee before the world was.' In order, however, that we might be delivered from our sinful condition of being with all that thereunto attached, and become heirs of a glorified condition of humanity above the heavens, it was needful that atonement should first be *made unto God:* but atonement could only be effected by a Substitute doing and suffering such things as were appointed to Him *as the Substitute* to do and to suffer—such a Substitute standing *personally* in a relation avowedly distinct and contrasted with the relation of those for whom He acted; and able to present to God for atonement, a perfectness of person, character, condition, and action—standing in absolute contrast with those whose Substitute He is. The value of such a substitutional service could attach to none except by ascription or imputation. Such was the service which He, who was the Life and the Light, and who never ceased to be the Life and the Light, came to perform, and did perform, for all His believing people. In doing it, He left not His own perfectness. On the contrary, He presented it for them unto God.

"The excellency of all that He was as the Light and the Life was brought into His atoning death: and all the infinite meritoriousness thereof rests for

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ever on the heads of those for whom it was presented. Whatever is bestowed on us personally, is the result and consequence of our having been brought under the ascription of that meritoriousness—our Divine Substitute's meritoriousness. Shall we reject it? Shall we say that it is not 'substitution,' but 'union,' by which we are justified and saved? If we do, we war against the Gospel of God, unconsciously perhaps, but as truly as do the Neologians or the Romanists. The plan of attack and the motive may be different, but the object of attack is the same."

Our next quotation is from "remarks on a tract entitled, Justification in the risen Christ," in which that departure from the faith which we had occasion formerly to advert to, is well handled. It is the more necessary to return to this, not only because it is so specious, but because it is such a complete denial and subversion of the great doctrine of Substitution in the life of Christ and on His cross.

"The doctrine of justification is the great test, whereby the fidelity both of individuals and of bodies to Christ's truth must be tried. Wherever that doctrine is maintained in its integrity—that is to say, wherever it is taught in its simplicity, and at the same time, protected against being neutralised by the appendage of other doctrines inconsistent therewith, there will be blessing: wherever it is otherwise, the foundations of our holy faith are undermined.

"It has commonly been supposed that they who hold the doctrine of this tract, differ from the Scripture only in this, that they refuse to the believer the ascription of the *active* righteousness of his Substitute. Now, if this were all, the error would be sufficiently serious.

"For in order for our Substitute to constitute us righteous, it was needful not only that He should bear the appointed penalties, but also that He should render an appointed obedience. It was determined in the councils of eternity, before the world was, what our Surety should do, and what He should suffer. To reject therefore His active obedience, seeing that it has been made by God an essential element in His method of justification, is a serious error indeed. The doctrine, however, of the tract before us (thousands of which have of late years been circulated) is chargeable with error on points more important even than this.

On the eleventh page of this tract we find the following passage:—

"'I must confess I do not see how God could be righteous in reckoning the breaker of the law righteous, because another kept it; nor do I see this taught in Scripture. Far from it.'

"Now if it would be unrighteous in God to accept the substitutional service of Another in respect of *obeying* in our stead, it would be equally unrighteous for Him to accept the substitutional service of Another in respect of *bearing penalties* in our stead. The sentiment of this passage is against vicariousness in every form. It supposes the principle of imputation to be an unrighteous principle; and yet, by imputation, and imputation only, we are justified: for how, except by imputation, could the value of Another's service (whatsoever may be the nature of that service) become ours?

"The great doctrine of the Reformation, for which Luther and the Reformers were willing to jeopardise their lives, was that justification was a *forensic* act on the part of God towards the believing sinner—God pronouncing him righteous, not on the ground of any personal change, moral or otherwise, wrought either *in* him or *on* him; but solely on the ground of the ascription to him of the merits of another. 'ONLY on account of the merit of our Lord and Saviour Jesus Christ, through faith, not on account of our own works and merits, are we reputed righteous before God.' 'Tantum

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propter meritum Domini et Servatoris nostri Jesu Christi, per fidem, non propter opera et merita nostra, justi coram Deo, reputamur.'—*Article XI.* 'The Evangelical Protestant Church,' says a recent writer, 'has always maintained, with an overwhelming weight of scriptural evidence, that that justification which God effects, of which Christ's sacrifice is the meritorious ground, and the people of Christ the subjects, is not an infusion of grace effecting a subjective change in moral condition [nor, it may be added, a *subjective* change of any sort], but a declarative act, pronouncing the believer to be forensically just [on the ground of what Another has done and suffered in his stead], and thus effecting a change of legal relation and not a change of moral character [though a change of moral character follows]. This principle was the precise truth, the distinct and forceful enunciation of which made the great Reformation of the sixteenth century what it was to the men of that and all subsequent generations."—*Hodge on the Atonement, page* 197.

"For this principle, the Reformers were ready to die; but this is that which the tract before us rejects. It maintains that justification is the result of our being brought into a condition of 'actual righteousness;' so that we are justified, not as ungodly, but *after* we have been made, and *on the ground of* having been made actually righteous in Christ risen. Thus, on page 4 we read as follows:—

"'Jesus crucified and Jesus risen was what the Holy Ghost did set before lost sinners: His death for atonement, His resurrection for righteousness or justification. "Who was delivered for our offences, and raised again for our justification" (Rom. iv. 25). Thus whilst His precious blood clears from all sin, His resurrection brings me into a state of absolute righteousness in Him risen, and therefore complete justification. And it is on this positive righteousness for justification that ancient and modern teaching so widely differ.'

"Again, on page 6:—

"'I am not taken back to Christ under it [the law] for righteousness, but taken forward to Christ in resurrection; and there I am made the positive righteousness of God in Him, as surely as He was made sin for me. . . . . Thus as our fall in the first Adam not only brought condemnation but the actual death-state of sin, much more resurrection in Christ not only brings acquittal from condemnation, but an everlasting state of life and actual righteousness.'

"The writer quotes, but entirely misunderstands the words of the apostle in Rom. iv. 25. That passage rightly taken entirely destroys the author's system, for it reads thus: 'Who was delivered in consequence of our offences, and raised again in consequence of our justification.' For the present, however, I pass this point. I pass over also his reference to Adam's sin. It is evident that he has altogether overlooked the all-important distinction between the imputation of Adam's first sin, which is *the ground of* our condemnation, and the transmitted corruption of our nature which, though the concomitant and consequence, is *not* the ground of our condemnation. 'By ONE OFFENCE (see margin) judgment came upon all men to condemnation' (Rom. v. 18). For the present, however, I pass this question and confine myself to two points. First, the writer asserts that the vicarious oblation of our great Substitute on the cross brings only pardon, or 'negative justification,' as he elsewhere calls it. See page 3. Secondly, he teaches that our justification depends, not on the imputation of the merits of our Substitute, but on our being brought into a state of absolute righteousness in Him risen. His words are very express:—

"'His [Christ's] resurrection brings me into a state of absolute righteousness in Him risen, and therefore complete justification.'

And again:—

"'I am not taken back to Christ under it [the law] for righteousness, but

taken forward to Christ in resurrection, and there I am made the positive righteousness of God in Him.

And again:—

"'God cannot justify anything short of righteousness.'

"In order to nullify this most extraordinary statement (which, be it remembered, is the key-stone of the doctrinal system of this tract), we have only to refer to the words of the apostle in Romans iv. 5. The Scripture says:—

"God 'justifieth the ungodly.'

"The tract says:—

"'God cannot justify anything short of righteousness' (p. 3).

"Now, these two statements cannot both be true, for they are contradictories. The Scripture builds its system of justification on a statement which the writer of the tract meets by direct contradiction; and then proceeds to build *his* system of justification on that contradiction. Which then shall we follow—the writer of the tract, or the Scripture."

The Heresies of the Plymouth Brethren. By James C. L. Carson, M.D. Thirteenth thousand. London: Houlston and Sons, Paternoster Row. 1870.

We return to this work in order to give some additional extracts. Our first is regarding what Dr Carson calls the "Morality of Plymouthism." Unsound doctrine leads to unsound practice. No heretic that we ever heard of remained long upright, but soon went into crooked ways, while professing to be taught by the Spirit. We have long heard strange reports regarding the indifference to straightforwardness, or something much worse, among the followers of Mr Darby. They begin with despising others—with slandering churches;—with spiritual pride, assuming their superiority to all others, and refusing to worship with others; with accusing ministers of false doctrines and of denying to the Holy Spirit due honour in the worship of God; and they end with grievous inconsistencies of life, and walk, and tongue. The Darbyite gossip of "Bible-readings," is, we are told, quite as reckless of charity, or even honesty, as that of the most worldly tea-table. The Christians whom they most condemn are frequently those of whom they know nothing save by report; and the ministers whom they pronounce unsound, are those whose preaching they never once heard. Dr Carson thus writes:—

"The effects of denying the moral law as a rule of life are well exemplified in the recklessness of the statements which are made by the Darbyite Plymouths. Let us take a few examples by way of illustration. 'When the statement as to the Jersey meeting was being read at East Street,' says Mr Eland, 'Mr Morrish stated that it was not accepted as authentic; and that 'the statement' was so barefaced and unfair that Mr Stewart's own friends would not hear of its being printed. . . . He said Mr Wigram was the friend he particularly alluded to; and he promised (when called to account) to write to Mr Wigram for confirmation or otherwise of the statement, and to show Mr Wigram's reply. On receiving Mr Wigram's letter, Mr Morrish refused to fulfil his promise, and publicly retracted his statement.'—('State-

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ment of Facts,' p. 11.) This plan of stating things which are without foundation, and then retracting them, when called to account, is exceedingly convenient.

"On the 22d of May 1862, I wrote to the *Coleraine Chronicle* as follows:—'I was no little surprised at receiving a letter from a minister in Queen's County, informing me that a lady has been counteracting the effect of my letters by belieing my character. The following is the reply which I sent to the minister. "I am sorry to hear that the lady you refer to at Mount Mellick should be trying to counteract the effects of my letters by stating that I had belonged to Mr Mackintosh's party and had been cut off, and that I was writing my letters through spleen at the excommunication. It is lamentable to think that any lady should knowingly and wilfully *invent* such a diabolical falsehood, without even the shadow of the shade of grounds for it, and at the same time disgrace the name of Christian by calling herself a Christian. She cannot be a Christian and act thus. So far from having ever been expelled by the Plymouth Brethren, as this lady has stated, I never in any way belonged to them; I never in my life, except *once* when at college in Dublin, was inside any of their places of worship; and I never gave them support in any way, because I detested their jesuitical principles. You are at liberty to make any use truth demands of this letter."' When this appeared in the paper, one of the leaders 'under the presidency of the Spirit' in Coleraine took up the fight. He knew I had never been in fellowship with the 'Brethren,' and therefore never was cut off; but still he must rescue the lady in some way from her diabolically malicious falsehood. How did he do it? He says, 'There is a confounding of Dr Carson with Mr Ryan in the matter the Doctor refers to about the lady at Mount Mellick; because Mr Ryan was in fellowship with Brethren.' The plain meaningof this is, that the lady was right about the cutting off, but mistook the *person*, and substituted Dr Carson, who never was in fellowship, for Mr Ryan who was in fellowship. I was anxious to know exactly how this matter stood, and therefore I at once wrote to Mr Ryan on the subject. In reply, he says, 'I *never* had the honour, or the dishonour, as it might be variously esteemed, of being cut off by the Brethren in Coleraine, or in Dublin, or *anywhere else*.' This placed the Coleraine 'apostle' in an awkward predicament,—a predicament from which all his 'inspiration' has failed to release him.

"'There is a difficulty,' says Dr Tregelles, 'which has deterred some from setting forth true doctrine, in opposition to Brethrenite teaching; it is the *unscrupulous* (and at times successful) manner in which they asperse any one who firmly does this. . . . To meet open attack is comparatively easy; but it is often impossible to meet secret slander; and this it is which does the worst mischief. How can I repel the quiet whisper of some one who, in the semblance of holiness, insinuates that I maintain something very evil, especially if he says that it is too evil to be stated?' No man of honour has a fair chance with such sanctimonious-looking hypocrites as are here referred to. It is one of the special marks of the Darbyite Plymouths, that, if they are unable to meet a man fairly and openly, they will whisper about any amount of falsehoods for the sake of accomplishing their purposes. Their underhand misrepresentations regarding personal character, combined with the jesuitical way in which they couch their sentiments in language which they interpret after a manner peculiar to themselves, enables them to 'deceive the very elect.' 'This will be enough,' continues Dr Tregelles, 'to satisfy straightforward persons as to Mr Darby's want of reliability. . . . Mr Darby denied that the word "with" is found in the sentence; but this was merely one of his groundless assertions: that the word is there all others can see. . . . Do Mr Darby's followers definitely, and without reserve, condemn these false statements? and do they own that his assertions on other subjects are habitually as unworthy of credit?'—('Five Letters.')

"Mr Ryan wrote a pamphlet in the form of a dialogue, in which he took

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special exception to certain opinions which were published by Mr Darby in 'The Bible Treasury,' &c., &c. In place of writing a formal reply to Mr Ryan, Mr Darby reprinted, as he said, the articles complained of, in order that his readers might judge of the correctness of the charges brought against him. In the preface to this reprint, Mr Darby says: 'Recently an attack has been made on the doctrine contained in them, and in other articles, to which I will just now refer. . . . The reader will find them here exactly as they were originally published. . . . My only path was to publish all exactly as it had already appeared. . . . Whatever they are, you have them here, my reader, just as they were.' Could anything in the world be fairer than this? Nothing. There is no fairer or more reliable and successful way of meeting a charge, if it be false, than that of reprinting every word upon which the charge is founded. What then, does the course adopted by Mr Darby want? It wants nothing imaginable, it appears, except truthfulness; that, however, should be a mere trifle with those who repudiate the moral law as a rule of life. 'Can the reader believe,' says Mr Ryan, in the third edition of his pamphlet, 'that, in the face of all this boasted exactness, *one entire article is suppressed*—that article in 'The Bible Treasury' containing the famous passage where our Lord is described at the close of His life, and in Gethsemane, as going through the experiences of unconverted Jews 'with the full letting loose of the power of Satan upon them,' and, in consequence, 'the wrath of God staring Him in the face.' It is neither fair nor right to suppress the entire article, and at the same time tell his readers he has given *them all exactly* as they appeared.' I have read Mr Darby's reply to this charge, and I must say a more contemptible piece of shuffling I never beheld. He cannot deny that the article which was omitted consisted of the notes of his own lecture; he cannot deny that he had an opportunity of looking over it for the press; he has to admit that he knows, by its style and contents, that it is his own; he cannot deny that this very article, which contained most obnoxious sentiments, was omitted completely in the reprint. Why, then, did he affirm three times over that he had reprinted all exactly as they originally appeared? Why did he find it convenient to leave out the one which was mainly found fault with? Above all, when one was left out, why did he tell his readers they were all in? This charge does not involve a matter of mere opinion; it is a matter of fact; and therefore there can be no excuse for Mr Darby's conduct in regard to it.

There is a complete want of honesty in the conduct of those who pretend to believe in the presidency of the Spirit at their meetings, as is shown by the following extracts from Mr Wigram's letter, as printed by Mr Eland in the 'Jersey Case':—'Mr Stewart shamelessly gave notice' [under the presidency of the Spirit!] '(at Davies Street, after the gospel by J. N. Darby, on last Sunday week) of a factious meeting to be held at Islington. . . . Again, and again, and again, he forced himself self-willedly' [under the presidency of the Spirit!] 'on the priory, at the table of the Lord, and at other meetings. . . . I do not think that the table of the Lord, or the garherings of the saints' [under the presidency of the Spirit!] 'are to be the only places in which a right to speak and obtrude one's self on others is to be allowed. I do not know to what extent it might in patience, but certainly there is a point beyond which the allowance of interruption becomes the sanction of disorder. . . . Self-will, and self-esteem, and human energy' [under the presidency of the Spirit!] 'cannot be sanctioned beyond a point, and when that was reached, saints were obliged to act' [man acting!] . . . . 'I have no doubt whatever, in my own mind,' he continues, 'that Satan' [under the presidency ofthe] Spirit!] 'has a very large place in the whole thing.' When will the blasphemous doctrine which assigns superiority to Satan under the presidency of the Holy Spirit come to an end? Can any person imagine that these men truly believe in their own statements? I have it on excellent authority that Mr

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Bellett, of Dublin, has a good plan of managing the Spirit, if I may use such an expression. When any of the members addressed the meeting, Mr Bellett frequently made a habit of keeping silence for that day. This, however, did not please the audience, as they preferred to hear Mr Bellet. What, then, was to be done! A very effectual method was adopted. The ladies of the assembly gave a good tongue-thrashing to the unfortunate ghost who presumed to edify them. This, of course, had the desired effect. But there could be no greater specimen of genuine hypocrisy than for the parties who act thus to say, as they do, that they are under 'the sovereign guidance of the Holy Ghost;' or as Mr Darby put it, 'It is a manifestation of the Spirit in the individual who acts; it is a gift, and if you please, an impulse; it is God acting.' According to this, God is acting through the man who speaks, and the Holy Spirit is presiding over the ladies who are forming the determination to stop the action of God in the man. What dreadful hypocrisy!

"Dr Tregelles informs us that 'there have emanated from Dublin professed extracts from the writings of the Reformers, and others, in which the liberty has been taken of altering their words and doctrines, so as to suit the taste and theology of the reviser. There is no intimation given of such changes having been made; all appears under some known and venerable name; so that the doctrines are ascribed to some ancient writer, which really are those of some modern Brethrenite. I am informed that such tracts have been circulated by thousands. . . . When I remonstrated against such use having been made of the names of Reformers, I was told that it had been done "for the honour of God."'—('Five Letters,' p. 21.) Verily, it would never do for such parties to accept the moral law as the rule of their life. The 'father of lies' is their nearest friend."

There was a singular passage of arms between them and Mr Spurgeon, in which they seem to have deceived him grossly, and got him to apologise, and then paraded the apology thus extracted from him. Here is Dr Carson's narrative of the matter.

"In his sermon of 29th January 1865, Mr Spurgeon charged the Plymouths with holding that it was wrong for the Christian to make a *confession* of sin before God. No sooner did this appear in print than the Plymouths came down upon him for misrepresenting their views. The consequence was, that Mr Spurgeon shortly afterwards published the following:—'In a former sermon, while denouncing the error of the "nonconfession of sin by believers," we wrongly imputed that gross heresy to the Plymouth Brethren. We have since learned that the persons to whom we alluded have been expelled from that body, and we therefore desire to exonerate the community from a fault of which they are not guilty. We are sorry to have made this charge, as it is far from our wish to speak evil of any; but we were not aware of the expulsion of the guilty persons.' Mr Spurgeon here acts the part of a straightforward, honourable man, as he always does, and confesses the mistake he had fallen into; but do his opponents act in the same straightforward manner towards him? By no means. He has so many things to attend to that it is impossible for him to become thoroughly acquainted with all the peculiarities of a jesuitical sect like the Darbyites, and therefore they took advantage of his innocence. He was indeed wrong in stating that they did not confess sin. I know of no parties who are so constantly confessing as they. This is quite a peculiarity of their sect. They seem to be very regardless of what they say, but they try to make up for their want of truthfulness by their confessions. The cry, Confess, confess, confess, is hardly ever out of their mouth. They are at no loss upon this point; and therefore they were quite right in drawing Mr Spurgeon's attention to the mistake. Did they deal fairly with him, however, in this matter? They did not. They put him

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right regarding the confession, but they omitted the other end of the sentence. They told a part of the truth, but they did not tell the whole truth. They said they would confess, but they did not inform him that they positively refused to *ask forgiveness* for the sins they confessed. Their jesuitical dealing in this matter is very apparent. It amounts to dishonesty. They obtained a triumph for their system by showing that Mr Spurgeon was wrong, and that he was obliged to acknowledge his error; but they had not the candour to inform him and the public that their confession is a solemn mockery, as they absolutely refuse to ask for the *pardon* of the sins they confess. Their withholding of the truth, regarding their refusal to ask the *forgiveness* of the sins they confess, is just another example of that deep jesuitical plan which underlies and pervades their whole system. They could not submit to the moral law as the rule of their life. It is by deception covered by a sanctimonious garb, that they have drawn the simple and the unwary into their nets."

Yet another specimen of their curiously-crooked ways Dr Carson gives, in a matter with which he was more directly connected :—

"On the 4th of December 1862, I received a letter from a friend in Scotland, informing me that he had just been reading a pamphlet, by Mr Darby, which professed to reply to me. I wrote to my friend by the next post, requesting him to forward me his copy of Mr Darby's work with as little delay as possible. On the 8th of December, I got the pamphlet, as well as a letter from my friend, enclosing a note which he had received from Mr Catesby Paget. In that letter my friend mentioned that he had written to Mr Paget, informing him that he had sent his note and Mr Darby's pamphlet to me, because he thought I was being dishonourably dealt with. I found by Mr Paget's note that he requested my friend 'to *return at once*' the copy of Mr Darby's pamphlet, which he had sent him, as he had discovered that 'it was not actually for sale yet.' 'If you return it, to me,' he continues, 'you shall have two other copies in about a week or so, one for yourself, the other for Dr Carson, and then it will be open, of course, for the sharpest criticism that can be applied to it.' My friend very properly thought the transaction an extraordinary one, and therefore he told Mr Paget he had placed the whole affair in my hands. It was evident the jesuits were once more at work; but I could not then divine the exact nature of the trick. I could not discover the reason for so much secrecy about a pamphlet which I found on examination, *was actually printed at Toronto, in Canada.* It was plain, however, that there must be some very special reason for the great anxiety shown to get back that American copy, in order that it might be replaced in a week or so by others which would be open to the sharpest criticism. It struck me that there must be two editions—one specially for the Plymouthites, and one for the public. There was trickery somewhere.

"In the Toronto printed edition, Mr Darby opens the battle against me with the following remarks:—'The reader may judge of the kind of thing it [Dr Carson's pamphlet] is by learning that while the first page assures us it is the first five thousand, the last, the very same side of the same sheet, assures us that the first five thousand are all sold! It is painful to have to do with such adversaries.' If Mr Darby means to assert that the statements on the first and last pages of the cover are necessarily contradictory to each other, he asserts a thing which he *must* know to be false. He *cannot* be so stupid as to confound *sale* with *delivery.* Be this as it may, he here most emphatically charges me that my pamphlet bears a lie on its cover. I cannot allow this to pass without due attention. My letters were first published in the *Coleraine Chronicle.* They excited so much interest that I announced in the *Chronicle* that I was going to publish them in a pamphlet at a particular price. The orders for copies came showering in to me at such a rate,

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that before the pamphlet had time to be entirely printed, I had actually sold five thousand copies, and had given orders to the printer to pull off five thousand more. There was not a *single copy* of the first five thousand unsold at the time its cover was printed, so that the statement on the cover, that it was the first five thousand, and that the first five thousand was sold before the cover was printed, is absolutely, literally, and, in every sense of the word, true. I therefore fling back Mr Darby's base insinuation, and tell him to return it to the black heart from which it has emanated. I beg to inform him that I am no Darbyite, that I do not deny the moral law as the rule of my life. I have not yet adopted the religion which permits a man to tell as many falsehoods as will answer his purpose, provided only he makes a sufficiently abject *confession* to his fellow-mortals, and that, too, without asking *forgiveness* from the Almighty.

"In the course of a short time, I discovered that my surmise about there being two editions of Mr Darby's pamphlet was quite correct. I have got them both. The one was printed in Canada, and the other in England. In the Canadian copy, Mr Darby has attempted to overturn my moral character, by making a statement, containing an insinuation, which I have proved to be utterly false. Of course, if he could satisfy his miserable dupes that I was a liar, he would go very far towards removing any impressions which my pamphlet might have made upon them. But inasmuch as his false insinuations would recoil with double force on his own head, if by any chance they came under my eye, it was found necessary to print another edition, in which the accusation against me is omitted. In all probability, I would never have known anything about the publication of this statement against my moral character, and would never have had an opportunity of proving its falsehood, if it had not been for the mistake made by Mr Catesby Paget in sending a copy of the Plymouthite edition to a friend of mine, who is not a Plymouth, and who could not possibly stand such abominable trickery. This is the edition which Mr Paget says was not ready for sale, although I have heard, from a person who saw them, that several Plymouths in this district have got copies. After hearing of their existence, I managed to pick up two of them myself; and I have also obtained a copy of the edition in which the falsehood about my moral character is omitted—the edition which may be open to the sharpest criticism. That this is all an intentional trick, is proved by the fact, that no mention is made of the false statement contained in the other edition having been omitted from this one; that no apology is offered to me for its previous existence; and that no allusion whatever is made to the subject. If I had not providentially seen the Canadian edition, I could never have discovered by the English copy that my character had been basely traduced in the Canadian publication. Now, I seriously ask my readers what they think of this transaction? What estimate do they form of the man, or the men, who could be concerned, either directly or indirectly, in such proceedings? Could any one imagine the devil himself, almost, to be guilty of such devices? Could any conduct in the world be more detestable than that of blackening a man's character without giving him an opportunity of reply? When they find themselves unable to meet my arguments, they follow the example of the lady at Mount Mellick, and try to destroy their effect by undermining my character by a false statement, which, only for the hand of Providence, would never have reached my eyes. In leaving them to ruminate on the miserable plight in which they have placed themselves, I beg to inform them that my moral character bids them defiance, and that I intend to chalk them up, through the public press, for every statement they may make against it, provided it reaches my ears. On this head, I utterly disregard them. I am no Jesuit,

One more extract on this head:—

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"In his reply to Mr Trench, Mr Darby says: 'I turn to his objections. The first is very simple. He was told of Brethren that any person in the apparel of a man could speak. Any sensible person can see this is simply maintaining the scriptural rule.' According to this, Mr Darby should hold that the Scripture authorises any person in the apparel of a man to speak amongst the Plymouths. The greatest booby in the world has as much right to speak as the wisest of men. Mr Darby here admits that if he is only in the apparel of a man, the Scripture authorises him to speak. Mr D. may believe this if he likes; but does he honestly believe it? The remainder of the paragraph from which I have quoted proves he does not. 'It is left free,' says he, 'in meetings which are not preachings nor lectures, but assemblies of saints, according to the clear scriptural rule, to all Brethren who can edify, to do so. We glory in this.' Now, I want to know why he slips in here the words, 'who can edify.' This makes a totally different case. The objection is, that 'any person in the apparel of a man,' without any regard to the power of edifying, could speak. Why does Mr Darby not meet this fairly, in place of slyly slipping in the expression, 'who can edify'? Can he pretend that he here acts the part of an honest controversialist? Certainly not. It is most distressing to have to do with opponents of this class. Again, in his letter of 1868, to the *Church Observer*, as published in Canada, Mr Darby says, 'I repeat, charging Mr Mackintosh with denying the true humanity of Christ is a foul falsehood, and, after the matter has been sifted, as it has, a disgrace to those only who bring the accusation, as in truth it always was." This, as a matter of course, is levelled against me. My accusation against Mr Mackintosh is here characterised as a *foul falsehood*, that could disgrace only myself, and that it always did so. This is Mr Darby's assertion. Does he believe in the truth of his own statement? He does not. If I wanted to prove the truth of my accusation against Mr Mackintosh, I might refer to all I have said elsewhere on the subject; but this is not my object at present. I only wish just now to prove the dishonesty of Mr Darby as a controversialist. He has here stated that it was always a disgrace to me to have made the charge I did against Mr Mackintosh, because it was a "foul falsehood." How am I to prove that Mr Darby knew he was here making a false statement? Just out of his own mouth. In his 'Righteousness and Law,' he says, 'Mr Mackintosh did overstep the bounds of Scripture statment. He used language open to attack, and I have no doubt his mind, in opposing one extreme, had gone into the opposite. . . . Subsequently he published a declaration that he had made a wrong statement, and that it was to be condemned wherever it might be found. I have no doubt his mind had overstepped the bounds of Scripture. . . . There was a root of unscriptural thought in his mind. I hold it a great mercy that it was brought out to light. The true humanity of Christ is a fundamental truth, and His person and salvation are given up if it be touched. . . . Mr Mackintosh is, of course, bound in the Lord to do all needed to remove any evil flowing from his words.' What think you of this, reader? Can you believe your eyes? Is this not a most distressing case? Can any man who acts thus have the slightest pretensions to Christianity? By no means. The commonest man who walks the streets of London would hardly disgrace himself by such conduct. Mr Darby here states that Mr Mackintosh overstepped the bounds of Scripture; used language open to attack; allowed his mind to go from one extreme on the humanity of Christ to the opposite extreme; had a root of unscriptural thought in his mind, which was mercifully brought to light, and the evil flowing from which he was bound to remove; and after all—wonderful to relate!—he asserts, in his letter to the *Canadian Observer*, that my accusation against Mr Mackintosh on these points is a 'foul falsehood.' We here see that, judged out of his own mouth, it would be difficult to get any man so utterly regardless of what

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he says. He does well to reject the moral law as the rule of his life. Such is the morality of Darbyite Plymouthism ! "

We take next Mr Mackintosh's Recantation, which is a singular attempt to combine a confession of error with a declaration that he had never been guilty of the error he confesses. Does Mr Mackintosh confess *sin* in this way? Does he ever confess sin at all? Dr Carson prints the confession.

"'I feel it due to God, to His Church, and to my own conscience, to acknowledge that I made a wrong statement in the first edition of my "Notes on Leviticus," p. 35, in the following passage :—"The second Man was, *as to His manhood*, the Lord from heaven." This mistake, together with the serious inference deducible from it, was pointed out to me by a dear and venerable servant of Christ, who requested me to reconsider the passage, and correct it in the second edition. I did *correct* the mistake, and added a note, not to guard error, but to guard the truth. But this, I feel, was not enough. I ought to have *confessed* the mistake, and should have done so in the preface to the second edition, had I been sufficiently self-emptied and careless of my reputation as a writer. I do reverently believe that our blessed Lord Jesus Christ was "made of the seed of David, according to the flesh ;"—that He was truly of the substance of the Virgin—"flesh and blood," as really a man as I am, in every respect, sin excepted. The reader will find this grand foundation-truth of Christianity distinctly laid down in various passages of the first edition. (See pp. 36, 37.) I never meant to teach any other doctrine, and if any expression ever dropped from my lips, or from my pen, which might seem to touch the precious, holy, and essential mystery of incarnation, I would utterly repudiate it.

"'C. H. MACKINTOSH.

"'47 MOUNTJOY STREET, DUBLIN,
July 1862.'

"The more I examine this document, the more I am surprised. Mr Mackintosh is greatly mistaken if he imagines he has improved his position by it. On the contrary, it makes him tenfold worse than at first. He says, 'I do reverently believe that our blessed Lord Jesus Christ was . . . as really a man as I am, in every respect, sin excepted. . . . I *never meant to teach any other doctrine*.' If Mr Mackintosh imagines his readers are going to accept of this statement, he must give them credit for an incalculable amount of credulity. In considering this point, it must be kept specially in mind that Mr Mackintosh was at one time a schoolmaster at Westport, in the county Mayo. Consequently he must have understood the language which he undertook to teach. We cannot possibly give him credit for being such a thorough ignoramus as not to know the meaning of some of the simplest words in the English tongue. Hence, when he tells us that, in using the expression, 'The second Man was, *as to His manhood*, the Lord from heaven,' he 'never meant to teach any other doctrine' than that 'Jesus Christ was as really a man as I am, in every respect, sin excepted,' he makes a statement which is utterly incredible. If I say Christ, in His Godhead, was the Lord from heaven, I must have a special object in putting in His Godhead, and no man can misunderstand the language. In like manner, when Mr Mackintosh said, 'Christ, as to His manhood, was the Lord from heaven,' he must have had a special object in adding the words 'as to His manhood,' *which are not in Scripture*, and no man can misunderstand his meaning. If he had no special object in the language he used, he is utterly incapable of writing on any subject. But as he was once a schoolmaster, we cannot give him credit for such extraordinary ignorance. He knew right well what he was

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saying. I ask the simplest and most ignorant of my readers, Do they think they could use Mr Mackintosh's language without knowing what sentiments they were expressing? Could they tell us the devil was leading the professing Church astray on the humanity of Christ, and then slip in the words, 'As to His manhood,' He was the Lord from heaven, without having any design in it? If they did so without being aware of what they were doing, would they not have the fear of Bedlam before their eyes? If they were anxious to teach the doctrine of the proper humanity of Christ, would they ever attempt to do so by saying, "As to His manhood, He was the Lord from heaven"? And yet Mr Mackintosh wishes us to believe that he *never meant* to teach anything else than the real manhood of Christ by the expression 'As to His manhood, He was the Lord from heaven.' Those who think proper may believe this. I cannot.

"If Mr Mackintosh's statement, that he never meant to teach any other doctrine than the real humanity of Christ, be correct, how did he call Him a 'divine man,' a 'heavenly man'? How did he say He had 'a heavenly humanity,' and was *conceived* by the Holy Ghost, when the Scripture expressly informs us He was *conceived* by Mary? How did he say, 'Between humanity, as seen in the Lord Jesus Christ, and humanity as seen in us, there could be no union. . . . The *spiritual* and the carnal—the *heavenly* and the earthly—could never combine'? How did he say that 'Divine power was about to form a real man, . . the Lord from heaven'? How did he say that Christ was 'a heavenly stranger—*entirely* heavenly'? On what grounds did he say that Satan was leading the professing Church astray on Christ's humanity? Why did he tell us that 'the Lord Christ, God manifest in the flesh, the Lord of the Sabbath, the maker and sustainer of heaven and earth, spent the seventh day in the dark and silent tomb'? No honest, sane man could possibly come to any other conclusion than that Mr Mackintosh really believed Christ was, '*as to His manhood,* the Lord from heaven.'

"In order to test Mr Mackintosh's present opinions, I once more 'demand an explicit answer, yes or no, without any shuffling, evasion, or "guarding," to the following questions:—Does he now *deny* that Christ, "as to His manhood, was the Lord from heaven"? Does he now *deny* that Christ had a "heavenly humanity"? Does he now *believe* that Christ appeared in *our* humanity? Does he now *believe* that Christ was made under the law? Will he positively declare that his opinions regarding the humanity of Christ are exactly and precisely the same as those which are held by the Established Church, the Presbyterians, the Methodists, the Baptists, the Independents, and the Covenanters?' I put these questions in a previous edition; but Mr M. has not found it convenient to answer them. He knows, as well as he is alive, that his views are not the same as those which are held by the Christians I have mentioned. He knows he has charged the professing Christian Church with being led astray by Satan on the humanity of Christ. How-then, can we believe that he never meant to teach any other doctrine than the proper and real humanity of Christ, as held by the professing Christian Church? Impossible, utterly impossible.

Let us now take a peep at Mr Mackintosh's confession, or recantation, from another point of view. Let us take it for granted he really sees *now* that he was astray, in almost every word, on the humanity of Christ, contained in his various works;—that he does not now believe that Christ, as to His manhood, was the Lord from heaven, was a divine Man, a heavenly Man, or had a heavenly humanity—in short, that his confession is to be understood in the ordinary and legitimate meaning of the words it contains and that his opinions are now exactly the same as those held by the different Christian Churches—and what is the consequence? Simply this. He must now believe that his books and pamphlets contain a complete denial of the Christ of Scripture, the saviour of sinners. The Christ described by the

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Unitarian has no power to save any one, because he is not truly God; the Christ described by Mr Mackintosh could not make atonement for any man, because he had no real humanity. The works of the one deny the proper Godhead of Christ; the works of the other deny the proper humanity of Christ, so that they are much on a par. Neither of them has a real Saviour. If Mr Mackintosh's confession be true, he must see this. Why, then, does he still allow all the books which contain his heretical statements to circulate? Why will he spread the soul-destroying heresy? Seeing he has not burned the books, how are we to believe he has changed from the opinions they contain? If a confession of his crime was necessary *to satisfy his own conscience*, and had nothing to do with *appeasing other people*, on what principle can he continue to circulate his heretical writings? Above all, if his confession, or recantation, or whatever else he may choose to call it, was intended to have a real influence in correcting the evil which has been already done by the distribution of his heretical works, why has he not sent it to every journal, magazine, and newspaper in the empire, which would give it insertion? Why has he not used every effort to scatter the antidote as widely as he has scattered the poison? How does it come that the slips on which he has printed his confession are so few in number that they are more difficult to obtain them five-pound notes? How does it come that parties are writing to me, begging I will try to find a copy for them? How does it come that I could obtain only one copy for myself? How does it come that some parties, as I am informed in writing, have got the loan of the slip with the express stipulation that it would be returned without being seen by any one else? How does it come that tracts against the righteousness of Christ can be circulated like hail in a shower, whilst Mr Mackintosh's confession is hid? Under such circumstances, could any man believe that Mr Mackintosh really holds the true and proper humanity of Christ? If he does, his credulity has banished his senses.

"But Mr Mackintosh says that at the request of a dear and venerable servant of Christ, he corrected his error in the second edition of his book. As this point has been fully handled in an early portion of this work, I will not return to it. A perusal of the remarks I have already made will show at a glance that Mr M. 'guarded' his views from the observation of a careless reader, but never either corrected or expunged them. I have specially to request that my readers will turn back to, and carefully examine, pp. 15 to 28, as I do not wish to recapitulate their contents in this section.

"'I ought to have *confessed* the mistake,' says Mr Mackintosh, 'and should have done so in the preface to the second edition, had I been sufficiently self-emptied and careless of my reputation as a writer.' Just think of this! In his writings he has attempted to overturn the doctrine of the proper humanity of Christ, and consequently has denied the saviour of sinners; and when his attention is called to the matter he cannot bring himself to a confession of guilt on account of the self-conceit which arises from his authorship!! His own reputation is of more importance than the honour of Christ! Wonderful! Wonderful!! Wonderful!!! Besides, he never attempted to confess till he found that his heretical opinions were fully exposed to the view of the Christian public by my pamphlet! Who thanks him for it then? No one but his own dupes."

We give just one more extract regarding Mr Darby's replies. One feels greatly at a loss, after reading it, to know what Mr Darby holds, and also what position he occupies in the Plymouth sect. Is he Pope? Is he priest? Is he confessor? Is he a censor or corrector of doctrine? We know that Plymouthists, especially ladies, are in the habit of consulting their "teachers" (we must not call them ministers) before

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reading particular books, or going to hear any minister, or receiving any doctrine. They are quite under priestly influence of the Darbyite kind. But we should like to know if Mr Darby is himself the supreme judge, the highest court of appeal? Dr Carson thus proceeds:—

"In his pamphlets called 'Brethren and their Reviewers' and 'Righteousness and Law,' Mr Darby refers to Mr Ryan, Mr Cox, *The Journal of Prophecy, The Christian Examiner*, the London *Record*, Mr Trench, and Dr Carson. I shall reply to my own part, and leave the others to look after themselves.

"'The reader will judge,' observes Mr Darby, 'whether these statements as to Christ, defended by journals and theological names, ought to be denounced or not.' Will Mr D. inform us how *journals* and *names* could defend statements? He does not appear to be capable of seeing that it is the writer of the journal, or the owner of the name, who makes the defence. He is a nice model of a critic. He could hardly write one page with accuracy. And yet this is the man who looked up to us at the head of his sect, and who feels it necessary to come forth as the champion for Mr Mackintosh, in place of trusting Mr Mackintosh to speak for himself. Poor Mackintosh will be permitted to write some soft-sounding twaddle; but when it comes to a higher branch, such as criticism, he must stand aside, and allow Darby to come forth!

"'Miss Adelaide Newton, who is, I trust, now in heaven,' says Mr Darby, 'but the character of whose piety on earth has been, I judge, most falsely estimated.' As I once read the life of Miss Adelaide Newton, I feel my blood boiling with indignation at these barbarous and inhuman observations. Mr Darby, in the well-known grossness of his nature, may foster a powerful antipathy to the name of Newton, and may hint his doubts (when a Plymouth only "*trusts*," he more than doubts) about the piety and eternal safety of Miss Adelaide Newton, but I am convinced he is the only person who has read her life that does not feel *certain* she is now in glory. I envy not the mental condition of the man who could pen Mr Darby's uncalled-for, heartless, and most revolting observations. Verily, his censure is the greatest praise.

"'Mr Mackintosh,' remarks Mr Darby, 'did overstep the bounds of Scripture statement. He used language open to attack; and I have no doubt his mind, in opposing one extreme, had gone into the opposite. . . . He laid himself open to the attack that was made against him by language which, if it might be defended, at any rate gave occasion to those who sought occasion. . . . The charge against him was unfounded and unrighteous. . . . Had he held the doctrines imputed to him, I for one should have objected to hold communion with him.' Here is a pretty medley. Mr Mackintosh overstepped the bounds of Scripture, allowed his mind to run from one extreme to another and laid himself open to Dr Carson's attack, by the language he used, but yet Dr Carson's charge is unfounded and unrighteous!! Again, if Mr Mackintosh had held the doctrines which his language conveyed, Mr Darby would have refused him communion, and yet his language might be defended!! Such is the man who sets himself forth as a critic. He would not make a good shadow for a critic. His brain must be of a very low type. Mr Darby proceeds:—'The charge made against him was denying the true humanity of the Lord Jesus as truly *born* of the Virgin Mary.' —('Brethren and their Reviewers.') 'The two points charged against Mr Mackintosh were, that Christ's humanity came from heaven, and that it was not formed in, and *born of* the Virgin Mary.'—('Righteousness and Law.') How does it come, Mr Darby, that you knowingly and willingly make a false statement of the case in each of your pamphlets? What is the reason it is impossible to keep you to a true statement? Why do you slip in the word *born?* When your attention was drawn to its improper existence in your

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first pamphlet, why do you repeat it in your second? I did indeed charge Mr Mackintosh with denying the *true humanity* of Christ, but I never charged him with denying that Christ was truly *born* of the Virgin, and you know that right well. Why, then, do you not act the part of an honest controversialist, and make a fair statement of the case? You surely cannot be sufficiently stupid to misunderstand the following statements on the seventh page of the *first edition* of my pamphlet—'I never charged Mr Mackintosh with denying that Christ was *born* of the Virgin, was composed of flesh and blood, and had a human body; but I did charge him, that he calls this flesh and blood, this human body, "the Lord from heaven," the "Divine man," and the "heavenly humanity," and, consequently, that he makes this flesh and blood, this human body, to be really and truly God. Hence if this human body was truly God, although it was *born* of the Virgin, it was not *made* of her substance. This is my charge, and a reference to the first part of this letter will show that I have thoroughly proved it.' Will you acknowledge, Mr Darby, that you misunderstood that? If you do, I will forgive your misrepresentation of my views, as I would not then hold you as a responsible being. But if you did not misunderstand me, on what Christian principle do you feel called on to misrepresent me?

"'But I think,' observes Mr Darby, 'Mr Mackintosh's expression objectionable. "The second Man was, as to His manhood, the Lord from heaven." The objectionableness lies in this, that in ascribing the title of the Lord from heaven, it goes beyond ascribing it to His person, being man, and by the expression "as to" separates the nature and ascribes the title to it.' What does he mean? I would like to see the man who could write a more thoroughly involved and incomprehensible sentence than this. 'Had he said,' continues Mr D., 'He was Lord from heaven *in* His manhood, he would have been perfectly right, and he who denied it would be unquestionably a heretic, but "as to" separates the manhood, and thus the words cannot refer to His person who was there in manhood. Dr C. does not see the difference, and quotes them as "*in* His manhood," condemning them alike as the same.' Yes, Mr Darby, and notwithstanding your remarks, I still consider them equally objectionable, and if you had one particle of perspicacity, you would be of the same opinion. Let us try these principles of criticism on another point about which there can be no quibbling, and we will soon see how ridiculous they are. According to Mr Darby's plan of reasoning, the man who would say that Christ *in* His divine nature was God would be right, but the person who would say He was God *as to* His divine nature would be entirely wrong. Now, if He is God *in* His divine nature, He is surely God *as to* His divine nature. To suppose that the words 'as to' would destroy His divinity is perfectly absurd. And it is equally ridiculous to imagine that it makes any difference whether we use the expression, '*as to* His manhood, He was the Lord from heaven,' or '*in* His manhood, He was the Lord from heaven.' He was not God either *in* His manhood, or *as to* His manhood. But if I rightly understand Mr Darby's miserably dark sentence, he has a special object in view in making the distinction which he attempts. The cloven foot is out. He does not say that the *body* of Christ, separately considered, is God, but he holds, if I comprehend him, that the divine nature and the human nature are so united that they form an amalgam which is God. The two natures are fused into each other in such a way that they form a being *entirely* divine. This is just as decided a heresy as Mr Mackintosh's. Christ was perfect man and perfect God; but He was not God in His manhood, nor man in His Godhead; nor was He amalgam of two natures fused into one. His divinity and humanity were united, but the one was not lost in the other. The union did not make His humanity divine. There is another and more jesuitical view, which, perhaps, may have been before Mr Darby's mind. In place of using the

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language as ordinary mortals would do, when he says, 'The second Man was, *in* His manhood, the Lord from heaven,' he may have meant that the divinity was enclosed, as it were, in His humanity. He may have had this sort of jesuitical reserve in his own mind, but it is not an honest way of putting the case. An honest writer would make it a point to lay down all his positions so plainly, simply, and fairly, that it would be next to impossible to misunderstand his intentions; but it is a regular characteristic of the Darbyite Plymouths that their writings are frequently capable of a double meaning, and that their language will be understood by those who are initiated into their system in a totally different manner from what it is by the public. It is this plan of jesuitical 'guarding' which makes it so distressing to have anything to do with them. Their whole system is one mass of deception.

"'That Mr Mackintosh ever asserted,' said Mr Darby, 'that His manhood came down from heaven, is, as far as I can discern, simply a false accusation.' If anything from a Plymouth could astonish me, this certainly would do it. Mr Mackintosh said Christ, '*as to His manhood,* was the Lord from heaven,' and that He had a 'heavenly humanity,' was a 'heavenly man,' and was '*entirely* heavenly;' and after all this we are told he never asserted that His manhood came down from heaven! I would recommend Mr Darby at once to have recourse to the short and easy method of swearing that the black crow is white. There is little use in reasoning with men who will make such reckless statements. 'The second Man,' he proceeds, 'was the Lord from heaven. That Scripture states.' Precisely so, Mr D. That is what the Scripture states, but you know right well it is not what Mr Mackintosh states, for hehas added to the Scripture, and tells us 'the second Man, *as to His manhood,* was the Lord from heaven.'"

Extracts.

A Fifth Monarchy Man.

POOR Oliver Cromwell! Hated by his foes, detested yet feared by foreign nations, and annoyed by his injudicious friends, he seems to have struggled through a host of difficulties that would have driven a less clear-headed man hopelessly mad. The more we read of his sayings and doings, and his emotions and conflicts, the more we admire and wonder at him. As every old musty document is turned up by Dr Dryasdust and his colleagues, we find additional evidence of the justness of Oliver's administration, and of his love of uprightness. When those grim and dull mounds of unsorted and uncalendered state-papers, now lying in wretched confusion in Fetter Lane, shall be arranged and digested, Cromwell's deeds will shine forth in a still nobler light. The progress which Mr Hardy has made in this work has not been great, but the papers already discovered are of so important a character as to materially alter many aspects of the eventful history in which Charles I. played so conspicuous a part. What will be the result of further researches it is impossible to guess; but this fact is sufficiently clear, that Oliver Cromwell's character and wisdom have gained immensely by the investigations made of late years.

The bringing to light a number of documents giving the history of one of Cromwell's troublesome contemporaries will still further manifest

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the wisdom of the Protector's severities towards a rather mystical race of fanatics, who were as mad as "March hares." A Fifth Monarchy man was by no means a contemptible character, nor so entirely harmless as not to be feared. In an age of great excitement, when there were numbers of prowling plotters against the Commonwealth, he was a dangerous person. He was a sort of combination of a Fenian, a rabid Plymouth Brother, a millenarian, and a Chartist—full of political mischievousness, love of abusing and distorting Scripture, passionate madness for the reign of saints, and the extermination of monarchies and all Roman Catholics. His favourite cry was, "Overturn, overturn, overturn." That "much-abused Scripture," as Cromwell used to gravely call it, was for ever at the end of his noisy tongue. All the Old Testament prophecies were ransacked to collect such passages as might be twisted to mean something in harmony with the revolutionary notions of the Fifth Monarchy men. "Curse ye Meroz," and "The sword of the Lord and of Gideon," were, of course, used as watchwords of their policy. Accustomed to scenes of civil warfare, the horrors of a military reign were not felt by these fanatics as they might have been had they lived in more peaceful times. They had muddled their heads with certain portions of the Book of Daniel until they were convinced that the Assyrian, Persian, Greek, and Roman monarchies had passed away, and that a fifth monarchy ought at once to be instituted, in which the saints would reign with Christ. Their gospel having originated with the army, was to be promulgated by military means; and, in order to bring about the universal reign of Protestantism, they urged the vigorous use of the sword throughout the world. At first, it was hoped that Cromwell would head these restless saints in a great war against the Papacy, and be the David before whom the Philistines should flee in the great day of the Lord at Armageddon. He had already manifested most noble sympathy on behalf of the down-trodden Protestants of Europe, and the idea of his asserting the rights of the godly throughout the Continent was not altogether insane. Macaulay acknowledges that the Protector would have had the heart of England with him in a general religious European war. "His victories would have been hailed with an unanimous enthusiasm unknown in the country since the rout of the Armada, and would have effaced the stain which one act, condemned by the general voice of the nation, has left on his splendid fame." But Cromwell was too much of a Christian to inaugurate a reign of blood, and he preferred to endure the vindictiveness of the Fifth Monarchy men rather than to follow a policy which, if successful, would have exterminated the lovers of error, but would at the same moment have degraded truth.

We cannot form a more accurate notion of what a Fifth Monarchy man was, than by picturing before us the life and opinions of Mr John Rogers, whose history has just been published for the first time, in a beautifully got-up book, which will not be extensively read, on account of its documental character. Rogers was a descendant of eminent and godly men, his father being Nehemiah Rogers, the author of the "Figless Fig-tree" (1659), "The Fast Friend" 1658), and some other similar unique works of varied excellence. He was born in 1627. According to his own account, he was, at the age of ten, scared at the thoughts of hell. One minister frightening him by saying, "O you knotty, rugged, proud piece of flesh! you stony, rocky, flinty, hard heart, what wilt thou do when thou art roaring in hell amongst the damned?" With these and other equally strong appeals, his mind began to be troubled.

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He was further awakened by his own father, who, "preaching upon the Good Samaritan, and showing his compassion, &c., preached and pressed so powerfully, that I was thrown into a trembling as lying under the guilt of Christ's blood, and was long perplexed about it." He had a number of strange visions, and his dreams and nervous excitements are told us in forcible and sometimes in beautifully figurative language. For several years he seemed to be a resident in the black gulf of despair, and frequently his distractions of mind bordered on lunacy. "I prayed," he says, "fasted, mourned, got into corners, yea, many times, being, as I was, ashamed to make my case known. I have ran into barns, stables, anywhere, pretending as if I had business, on purpose to pray, sigh, weep, knocking my breast, curse that ever I was born, wishing I were a stone, anything but what I was, for fear of hell and the devils, whom I thought I saw every foot in several ugly shapes and forms according to my fancies, and sometimes with great rolling flaming eyes like saucers, having sparkling firebrands in the one of their hands, and with the other reaching at me to tear me away to torments." The reader will perceive that Rogers had a great dread of hell, and for five or six years, he says, he durst not go to sleep, excepting in a praying attitude, lest the devils should not find him in a suppliant posture. His excitability grew to religious madness. In his distracted fits, he would cry out, "I am damned! I am damned! I am sure I can't be saved—it is impossible. Oh, hell! hell! hell fire about me! the devils are at me! and I thought I heard the damned roaring and raving, and saw them as 'twere roasting in everlasting torments." But enough of this side of the picture.

Relief came in an extraordinary dream, which was "confirmed and seconded by prayer and the Word." He had not long enjoyed an assurance of salvation before he was tried. His father did not seem to have any sympathy with him, and was harsh enough to turn him out of doors. He wandered about, begging at cottages, "forced for life to try all sort of things, and eat leather, and drink water, and eat old quills and pens, where I could pick them up out of the dust, roasted in a few coals which were left in the chamber where I was, and I assayed sometimes to eat grass, and did it: yea, I grew to that height of penury and famine that I sometimes tried to eat my own fingers, biting them till I could endure it no longer; then tearing my hair and crying." He had strong temptations—"The Devil did often tempt me to study necromancy and nigromancy, and to make use of magic;" that is to say, he was tempted to do unlawful things that he might become rich; but he repulsed the enemy, who, however, returned to tempt him to attempt suicide. At last, however, by a strange and affecting circumstance, he was engaged to teach "gentlemen's children at my Lord Brudenel's house." At this time he received a call for the ministry, and accepted Presbyterian ordination as a minister. Convinced of the justice of the Parliament's cause, he became a volunteer, "and performed those services in the field against the common enemy of which he boasted afterwards." He married in 1647-8, a daughter of Sir Robert Payne, of Midloe, Hunts., and became rector of Purleigh, "one of the best livings in those parts;" but being too restless to remain there, he hired a curate, renounced Presbyterianism, joined the Independents, became Lecturer at St Thomas Apostle's in the City—paying his curate £30 or £40 per annum, out of a salary of £200, for supplying him at Purleigh, and asserting, with questionable modesty, in a letter to Cromwell, "I do profess it from my heart, that the greatest

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temptation I should fear falling into would be great honour, esteem, place, preferment, or means too much or unfit for me." This was strange consistency, especially for one who was notorious for his boastfulness. He became a violent political preacher, was sent by Parliament to Dublin, at a salary of £200, but was soon tired of Ireland and things Irish; and "the Anabaptists" being very powerful there, they gave him great trouble. He soon returned to St Thomas Apostle, and became a full-blown Fifth Monarchy man. Meanwhile he was deprived of his income as rector of Purleigh, on the ground of non-residence, at which he was greatly angered, as is evidenced from his letter to his late parishioners, which he signed as "Your affectionate friend and late your minister, in the hot bowels of love to you," &c.

Having been a Presbyterian himself, he was, of course, well qualified to write vigorously against all who followed with that community; this he did with all the virulence imaginable. The gentlemen of the bar were also the objects of his warmest indignation. No room was allowed for lawyers in the millennium of the Fifth Monarchy men, who thought them to be as little fitted for heaven as publishers are considered to be by disappointed authors, or policemen by vindictive costermongers. Rogers submitted what he termed "a handful of proposals, fetched from the Commonwealth of Israel" for the government of the country; these were afterwards called the "five-fingered proposals." They were followed up by advice which must have amused and perplexed plain-speaking Cromwell.

Rogers published two works—both bearing dreadfully long titles; one entitled, "Bethshemesh," which was written against the Presbyterian clergy; and the other, "Sagir; or, Doomsday drawing nigh, with Thunder and Lightning to Lawyers"—was an ingenious protest against tithes and lawyers. "The two plagues of this nation," we are assured, "rose up both from the bottomless smoke, and are the priests and the lawyers," and "they must fall together, seeing ever since Edward the Third's time in England, they were advanced together, as to their height and interest. The lawyers are tyrants and oppressors of the civil state, and may well be compared to the locusts, mentioned Rev. ix. 3, &c., even as the priests are the tyrants and oppressors of the ecclesiastical state." The following are among his reasons for comparing lawyers to locusts (the reader must here read Rev. ix. 2-10). They are unclean creatures, many times translated grasshoppers or bodily oppressors. For multitude—"Oh! what heaps of this noisome vermin may you see at a time in the Temple of Westminster Hall." For variety of orders: but here our author only condescends to tell us it were lost labour "to reckon up the variety of orders and degrees of this brood of the beast, distinguished by several forms, sects, and habits of divers fashions." For their earthly, insatiable dispositions: the following is a type of the remainder—"Locusts have a leap like grasshoppers, and so have the lawyers; for, like the leopards, they get their prey *saliendo*, by leaps, which are sometimes very large; and as to the things of God, or religious exercises, we shall find few of them frequent them unless by leaps now and then." Funny, is it not, good reader? And, as if to crown the whole, we are told that lawyers, like these locusts, have stings in their tails (Rev. ix. 10), and employ "the most cursed, graceless villains they can get," which was quite true, and may be partially true even to this day. They are condemned also, for their "monster formity, or monstrous deformity."

The following lengthy passage, condensed from "Sagir," declares the

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advent of the Fifth Monarchy, and affords a good example of the mischievous, fantastic, and ridiculous method of dealing with the prophetical parts of Scripture which was common among the Fifth Monarchy men :—

"Daniel tells us of four Beasts. The last of these Beasts had ten horns, amongst which rose another little horn, and this little horn persecuted the saints till the judgment sat, when they took away his dominion and destroyed it for ever.

"Now the four Beasts are the four great monarchies ; the ten horns are the ten European kingdoms which arose out of the last of those monarchies. As concerning the little horn 'with much assurance and clear sight,' he asserts it to be William the Conqueror and his Norman successors, all fierce persecutors of the saints, but cut off at last and for ever by 'the judgment which was anno 1648, in that high court of judicature erected for the King's trial.' After this comes the Fifth Monarchy. By 1660, the work of this monarchy is to get as far as Rome, and by 1666, is to be visible in all the earth. It will come mysteriously, suddenly, and terribly, and will redeem the people—1st, from ecclesiastical bondage, decrees, councils, orders, and ordinances of the Pope, priest, prelate, or the like ; 2d, from civil bondage and slavery, or those bloody, base, unjust, accursed, tyrannical laws and sin—monopolising lawyers as now oppress and afflict the people. And so he calls on the Parliament—the Barebones Parliament, then sitting—to prepare everything for the entry of the Fifth Monarchy ; and in order to this : 1. To appoint none except the saints to place or office. 2. To abolish all those unjust and cruel laws, and to pull down those courts, terms, and lawyers, yea, and tithes too, which have occasioned such actions, continued complaints, and vexations to the people, and wrongs to God and men, good and bad. 3. To set up God's law alone, being that in Deut. vi. 1.

"These are the Commandments (*i.e.*, the ten in two tables given to Moses on Mount Sinai, Exod. xx.) 'the statutes' (*i.e.*, the several cases arising out of each commandment tending to establish and confirm each command), 'and the judgments' (*i.e.*, the sentence upon the breach of every law, now, and what the punishment must be). Now this law, statute-book, and judgment-seat of God, must be set up in the Fifth Monarchy, and then shall we be restored to—(1.) God's laws ; (2.) in our own language ; (3.) read and expounded, and made known to the people ; (4.) at free cost, without charge ; (5.) justice will be had at home then, and judges sit in all the gates of the cities ; (6.) and every man plead his own cause—then no need of lawyers ; (7.) justice will not be delayed but speedy ; (8.) and executed without gainsaying, according to the law (set) of God, and without respect of persons ; (9.) then judges shall be as at first, and justice also in every city ; and (10.) then the Lord will be our only lawgiver, and the law abide for ever, without alteration, as there is now, and ought to be, in the forms of men. 'Wherefore, if you be men, whom the Lord will own and honour in the work, up then and about it.' . . . The Lord Jesus awaken you with the noise of the Monarchy which is swift in motion and now nigh us, lest you be surprised!"

Rogers soon found that the Government could not wink at the violent, furious treason which was being nursed in the hearts of the Fifth Monarchy men. All the sermons of their preachers were filled with bitter invectives against Cromwell, who was called Antichrist, with as little reason as Louis Napoleon has been similarly denominated

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by some modern fanatics. Cromwell bore with the nonsense of the new sect as long as he could, consistent with the public safety ; but finding the mischief spreading, he ordered some of the more notorious offenders, Rogers included, into custody. In his "Prison Boon," Rogers gives a glowing description, highly tinctured with his half-mad fancies, of the dealings of the gaolers with him, in which he inveighs bitterly against all who have offended and ill-used him. The Lord, he says, allowed the snail a shell, but his enemies would not permit his wife and children to have a shell for themselves, excepting that of his prison. Undoubtedly he suffered much while in prison, and the death of his two babes sorely afflicted him. The way in which he "received a call" to write this treatise is not a little amusing. A sister, who is described as "a choice servant of Christ and his Church," had had "a week's close communion and conference with the Lord, in heavenly visits and visions," during which she was desired to tell Rogers, that the Lamb's Book should be unsealed, and the vision opened to him, bidding him be of good cheer, for he should shortly know his own work and what Israel ought to do. He thereupon dreams that some huge ripe mulberries fell into his mouth ; after which "men of much wisdom" came to him, telling him that it was the "incessant expectation of the saints in London to hear some news of the prison vision." Then—for he was a great dreamer, and built most of his nonsense on his dreams—he saw in his sleep a great dragon, "which perished without power of hurting," and the Lord told him that the day when the saints should rule, and the Beast would be dethroned, was at hand. Unfortunately, however, the Lord could not have revealed anything of the kind, since it did not come true.

At the petition of some friends, Cromwell decided upon giving an audience to Mr Rogers, "to satisfy them," as he said, "that you suffer as an evil-doer." Rogers was not disposed to be satisfied on that point, but wished to be tried. Oliver's shrewdness led him to understand the character of the man with whom he was dealing, and when he grimly answered, "As you please, but if he is tried, I assure you he will be hung," he satisfied the demands of the misdemeant. The narrative of the conference between the Protector and the prisoner is evidently written by an over-friendly hand, but it reveals the fact that Rogers and his party had a monopoly of furious epithets and choice Billingsgate. We cannot find room for a condensation of the interesting account; but there are certain characteristic points which must be given. Oliver's strong common sense and quaintness appear on every page. He had to deal with a semi-maniac magpie, who persisted in talking. "You will talk," Oliver told him, "although it be nothing to purpose." He suffered not for the gospel's sake (continued his lordship, speaking most emphatically), but as a railer, seducer, a busybody in other men's matters, and a stirrer up of sedition. "To say that this his suffering is for the gospel, is making Christ the patron of such things ; it is blasphemy to call suffering for evil-doing suffering for the gospel." And rising to the dignity and importance of the occasion, the Protector called God to witness whether any man in England was suffering for the testimony of Jesus. "Nay," added he with grim shrewdness, "do not lift up your hands to your eyes, for there is no man in England which suffers so." Rogers persisted he was not an evil-doer, and was ready to prove his innocence. "Ah," answered the Protector, with cruel irony, "we know you are ready enough." In his usual nimble way, Rogers twisted Scripture to show that he was

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suffering for the gospel. Whereat, Cromwell answered sadly—"I grieve that you call this the gospel; for every one is ready to come and say, 'This is the gospel,' with words in their mouths, and say this is the meaning of the Scripture; but there wants the power of godliness, for Christ and His disciples will not speak evil of no man."

Oliver's grammar, it will be seen, frequently trips—for he was not nice on such matters when he was fighting flesh-and-blood foes. Rogers gets warm, calls Oliver a "sophister," and speaks daringly. Oliver finds it needful frequently to reiterate his previous statements and charges, and so the discussion goes on most unsatisfactorily. "I know that you never preached the covenant of grace; I know you are ignorant of the covenant, nay, for all your lifting up your eyes, it is so. Nay, I know you well enough," continued he, incisively, "and I know your principles; though you are but a young man, yet you have been in many places, and are known well enough." This was an unkind cut at Rogers' past restless and not quite satisfactory history. The conversation then proceeds by a circuitous route from the main point, until Cromwell brings it back again. Rogers talks like a naughty, cross old woman, scolding the informers and those who believed in them. He charges the latter with the crime for which the Fifth Monarchy men were notoriously famous, namely, making incongruous selections from Scripture to suit certain ends. Oliver again gets excited; Roger begins to argue like a thorough-bred "Hyper." Then comes a lull, broken only by Cromwell's charging Rogers with bad grammar. "Ha! are drunkenness and swearing, opinions then?" Oliver muddles his arguments, and gets tired of this talk, and pants for fresh air and common sense. When the prisoner enters upon certain explanations about the Beast—his dominion, and how soon it will be ended, plain Oliver confessed he did not understand the science of Beastiology; and Rogers, "speaking with a high voice and great alacrity," as was his manner, "made the courtiers scoff at him as if he were a madman." Meanwhile the chatter drags along heavily, until Cromwell is exasperated, and dislocates his sentences, and finally says emphatically, "*I tell you there wants brotherly love, and the several sorts of forms* (*sects?*) *would cut the throats of one another, should I not keep the peace.* . . . It is fit to keep all these forms out of power."

Thus ended the business, and Rogers was sent to prison at Windsor. His imprisonment lasted from 1654 to 1657; but he found the way to the Tower again, was liberated, fled to Utrecht; at the age of thirty-three, became Doctor of Medicine, but, fond of a vagrant life, he left for England, and, in 1663, his existence is attested to by an entry in a spy-book, as pastor of a church in St Mary Magdalene's parish, Bermondsey, and a practiser of physic. His death is said to be uncertain, but the *Eclectic* of March notices, that "Mr Chester, in his account of the genealogy of Rogers, the martyr, says, 'an entry in the register of the parish of St Mary Magdalene, Bermondsey, records the burial of one of his name on the 22d July 1670, and doubtless has reference to him.'" That being the case, Rogers died when quite a young man, after spending a fitful life, which might have been attended by most dangerous consequences to the state. A godly man, but a political firebrand, whose conduct and opinions made it necessary that he should be confined somewhere, that he might be out of mischief.—*Edward Leach, in a London Magazine.*

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Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—What is Progress, and what are signs of Progress? It is not wonderful to read of "progress" ignoring Christianity and the Holy Spirit, in an infidel journal, but one hardly expected their reticence in a Christian writer. The first part of the following extract is from the *Athenæum*, a journal pretty far advanced in scepticism, and the second (with which that journal accords) is from an American Professor:—

"But, in spite of his dislike of the new systems, which substitute for the Christian doctrine of the Fall, a theory of the gradual development of man towards an ideal perfection, Dr M'Cosh, with not a little inconsistency, is himself a disciple of the school of Progress. He seems to believe in it as firmly as any Positivist. Instead of assenting to the Christian idea of the advance of evil with the advancing ages, or allowing the truth of the statement of Christ, that, as time goes on, 'iniquity will abound and the love of many will wax cold,' he draws a most hopeful picture of the future of the world and of the glorious victories of human genius and material civilisation:—

"'We see everywhere signs of progress. There is progress in agriculture, there is progress in the arts, there is progress in the sciences; man's dominion over nature is rapidly increasing, and the earth, every succeeding year, is made to yield a greater produce. . . . The struggle for existence still goes on; but there is evidence that the intellectual is to show itself stronger than the physical, and the moral, always under the government of God, stronger than either. For the present, we see the serpent biting the heel of the seed of the woman; but the age of serpents, with their crushing force and their cunning, is to pass away; and we see proof that the woman's heaven-born seed is to crush the head of the serpent; and, as Plato forecast it, the good shall be the uppermost, and the evil the undermost, for evermore.'"

I wish to place these extracts on record.—I am,

A BIBLE-PROGRESS MAN.

Poetry.

THE SUPPER AND THE ADVENT.

TILL He come, we own His name;
Round His table gathering;
One in love and faith and hope,
Waiting for an absent King.
Blessèd table, where the Lord
Sets for us His choicest cheer;
Angels have no feast like this,
Angels wait, but sit not here.

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Till He come we eat this bread
  Seated round this heaven-spread board,
Till He come we meet and feast
  In remembrance of the Lord.
In the banquet-house of love,
  In the Bridegroom's garden fair,
Thus we sit and feast and praise;—
  Angels look, but cannot share.

Till He come, we take this cup—
  Cup of blessing and of love;
Till He come, we drink this wine,
  Emblem of the wine above;
Emblem of the blood once shed,—
  Blood of Him our sins who bare;
Angels look, but do not drink,
  Angels never taste such fare.

Till He come, beneath the shade
  Of His love we sit and sing;
Over us His banner waves
  In His hall of banqueting.
Happy chamber where the Lord
  Spreads the feast with viands rare;
Angels now are looking on,
  Angels serve, but cannot share.

Till He come, we wear the badge
  Of the ancient stranger-band,
Leaning on our pilgrim-staff,
  Till we reach the glorious land.
Homeless here, like Him we love,
  Watch we still in faith and prayer;
Angels have no watch like ours,
  Angels have no cross to bear.

Till He come, we fain would keep
  These our robes of earth unsoiled,
Looking for the festal dress,
  Raiment of the undefiled.
Ah, these robes of purest light,
  Fairest still among the fair!
Angels gaze, but cannot claim,
  Angels no such raiment wear.

Till He come, we keep this feast,
  Emblem of the feast above;
Marriage-supper of the Lamb,
  Festival of joy and love.
Angels hear the bridal-song,
  Angels set the festal fare,
Angels hear, but cannot join,
  Angels wait, but cannot share.

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